

MAY 1945

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

MAY-JUNE, 1945



Religion and Race in Education: A Symposium

- I — Protestant-Catholic Good-Will Effort: The
Question of Objectives
Mildred M. Eakin
- II — Intercultural Education in and through the
Nursery School
Sister Mary de Lourdes
- III — A Group of Eight Year Olds Find New Friends
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Florence W. Klaber

Differences in Religious Ideas and Attitudes of Children Who
Go to Church and Those Who Never Attend
Lester R. and Viola D. Wheeler

Religion in the Junior College
Jessie Dell Crawford

A Case for the Released Time School
Horatio S. Hill

A Common Sense Approach to the Nature and
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Frank N. Gardner

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A COMMUNICATION

Dear Friends:

Most of us, I suppose, who are engaged in study, feel peculiarly futile at times. We are all overburdened with anxieties and perhaps tend to be impatient with the demand for meticulous attention to academic detail, while the world around us is being broken in pieces. These moods come upon us, and they are justifiable and should find expression in the renewed affirmations of our common faith. As the trust and affection that bind together a man and a woman are refreshed and deepened by being acknowledged in words, so, if God is the sort of being we assert he is, then must also the bond that unites us with him be strengthened by its expression. If *we* need to be reassured of *God's* love, perhaps, in times like these, when, if he loves his children, he must be carrying a heavy burden of sorrow for their suffering and sin, he too may be helped to be told again and again that he is loved and honored and trusted.

A child cannot possibly comprehend or share the whole wide range of knowledge and enterprise of his parents. But he can share their love. In his weakness and immaturity he needs them, but they also need him. True enough, the strong must help the weak, but the weak must help the strong or the strong will be helpless. For what can a man do alone? The greater the man, the more help he will need. It is no sign of weakness to need the help of others, but an indication of transcending purpose. There is so much more to be done than one can do alone that anyone with a significant job to do must find others who will share in the doing of it, else it will not be done. So it does not belittle God to say he needs us and values our co-operation. Nor is it an impertinence for us to offer him such help as in our weakness we can give.

As the old Quaker said, speaking of a strawberry, "Doubtless God could have made a better berry, but doubtless he didn't." Doubtless God could have made a different world, but this is the world he made and we have no good reason to refuse to accept the responsibilities this kind of world places on our shoulders, for we shall not be alone.

Hugh Hartshorne, chairman, Editorial Committee

RELIGION AND RACE IN EDUCATION

A Symposium

I

PROTESTANT-CATHOLIC GOOD-WILL EFFORT: THE QUESTION OF OBJECTIVES

MILDRED MOODY EAKIN*

A BASIC OBJECTIVE in all good-will effort, I think, should be better acquaintance, especially acquaintance with the better side of the other fellow's nature, his way of thinking and his way of doing things. This is clearly true as regards efforts to improve Protestant-Catholic relations by means of Protestant church schools. Our children in many cases have fallen heir to handed-down ideas about Catholics and Catholic religion which are false, even to a ridiculous degree, and which provide a fertile seed-bed for dangerous prejudice.

As a Protestant church-school leader, therefore, I consider it to be a primary job of mine to put my children in the way of experiences which will bring home to them certain facts. One fact is that Catholic Americans, by and large, are the same kind of people as Protestant Americans. Another fact is that back of the unfamiliar attire of Catholic priests and sisters are human individuals with familiar and likable qualities. A third fact is that strange objects to be seen in Catholic churches, and strange performances which go on in them, have meanings which can be explained, and which when explained cease to seem sinister.

To guide children into experiences which confront them with these facts is comparatively easy. At least I have

found it so. Having established friendly relations with members of the local Catholic clergy years ago I have since found them unfailingly cooperative in arranging for visits of our Protestant children and their teachers to the Catholic church and unfailingly courteous and patient in showing us what we wanted to see and explaining to us what we wanted explained. These visits — along with studies and discussions about Catholic persons, ideas and practices — are a part of our annual program for fourth-grade boys and girls.

Readers of *Your Child's Religion* will remember about Alice,¹ who gripped my arm in near panic as we walked down the aisle to the altar of the Catholic church, but who, when everything had been seen and explained and we were leaving the church, held Father Semple's arm, not mine, her face registering something quite other than fear.

Russell's experience last year was somewhat similar. Russell is usually ready for anything but when trips to the Catholic church and parochial school were proposed he said, "Count me out." However, he took both trips. Curiosity had got the better of him. And he always managed to be in the front row, near the priest in the church and the sister in the schoolroom. "They're friendlier here than on the street," he was heard to remark. Then one day

*Drew University, Madison, New Jersey.

Russell's church-school teacher met his mother. They talked about the trips. "The priest seems to be a fine young fellow," Russell's mother said. "Oh, do you know Father Haas?" the teacher asked in surprise. "No, but Russell introduced me to him the other day when we were out walking and we had a chat."

In such ways the get-acquainted technique can operate. Such results it can achieve. I think they are important results. They tend to nip prejudice in the bud. They help children to acquire, in this area, a balanced and enlightened view of life.

A second objective also is needed. In the interest of an enlightened view of life, and in the interest of mutual respect between Catholics and Protestants, we should, I think, help our children to understand differences between Catholicism and Protestantism, not try to cover up those differences.

One year I had charge of an intermediate department in which "The World's Great Religions" were being studied. In the course of the study the planning committee worked up a panel discussion — with a girl from the Protestant group, a Catholic girl and a Jewish boy making up the panel. What comes to my mind now is a part of the discussion which involved only Catholic and Protestant views. It ran about as follows:

"Do you fear God?" the Catholic girl asked.

"No, I don't," the Protestant girl replied.

"But you have to. You can't love him until you've feared him." The Catholic girl spoke earnestly.

"I don't know exactly what I think about God," the Protestant girl said slowly, "but I know I'm not afraid of him. What do you think about him?"

"Wait a minute. I'll tell you." Taking a book from her lap the Catholic

girl read from it.

"That's what somebody else thinks," the Protestant girl said.

"That's what I think. The church tells me."

"I'd rather make up my own mind."

A boy from the assembly — a Protestant — broke in. "Does your church tell you what to *do*, as well as what to think?"

"Yes," the Catholic girl replied. "I'll read you some." She read again from her book.

"I don't want that kind of a religion," the Protestant boy said. "It doesn't leave freedom of thought or action. I'll come to my own conclusions."

"I'd rather know what to believe and what to do," the Catholic girl retorted.

The youngsters in this instance were being confronted with differences in their Catholic and Protestant points of view which are very important, far-reaching in their implications. It seems to me altogether desirable that they should be so confronted.

In our church school we have recently had an unusual kind of case — the case of a Protestant child who seemed about to become a convert to Catholicism. Doris, as I shall call her, is deeply sensitive to beauty, and this sensitiveness readily takes a religious turn. Catholic color, symbolism, pageantry fascinated her. Following her first visit to the Catholic church with her group she went back again and again with a Catholic playmate. She became a favorite with one of the priests and with his secretary. They gave her gifts — a beautiful necklace with crucifix attached, a hand-carved ivory rosary, a plush-covered prayer book. No doubt they were sincerely attached to her. She is a lovable child. Her parents, for some time dubious about the intimacy, interfered only when

1. Fictitious names are used instead of the real names of all persons referred to.

Doris announced that she was getting ready for her first communion. The priest had told her that her parents might object, she said, but he had added that if she prayed to the Lady their objections would be overcome.

It didn't work out quite that way. The father and mother went and talked to the priest. Doris's progress toward Catholicism came to an abrupt halt. The church school has since helped her to find expression within the framework of her parents' religion for her artistic impulse, her craving for beauty, her need for sympathetic adult companionship. The school's leaders, as well as the parents, had hesitated to interfere. It seemed possible that the child might undergo a serious psychic disturbance. But happily this did not occur. Now, after a few months, Doris seems to feel no inclination to change her religious allegiance. She said to me the other day that the priest had told her she would go to hell if she didn't become a Catholic. "Do you believe that?" she asked. I said no, I didn't. "Neither do I," she said, and laughed. I think Doris has had a valuable educative experience.

I have lately been spending a good deal of time, with other Protestant leaders, in work on a book of religious symbols — Protestant, Catholic and Jewish — to be used as an aid in good-will teaching in church schools. What will eventually come of the project is at this writing uncertain. The sponsors have felt it important to present in the book a united Christian front. This has meant that the Protestant materials had to be submitted to Catholic authorities and modified at every point where those authorities found them out of line with Catholic doctrines. As a result everything distinctively Protestant has of course been squeezed out of the presentation — a doubtful way, I think, of promoting good will.

I know that the current fashion in good-will effort is to emphasize that the

two major Christian bodies have the same God, the same Christ, the same belief in prayer and in immortality, that they are therefore essentially at one. I wish here to register my dissent from this point of view. Certainly my Protestantism has no such close affinity with official Catholicism, notwithstanding that I find it easy to keep on good terms with Catholics. As I see the matter, the assumed identities of religious outlook are for the most part fallacious, or where they are real this means simply that Protestantism has failed to be itself. I believe that the thing most needed in Protestant-Catholic good-will effort today is the sort of realism which Eric Johnson has exemplified in furthering American-Russian good-will — a realism which faces the fact of fundamental differences, viewing such differences, however, if frankly faced, as in no way precluding good-will.

A third conviction of mine is that if the churches are to engage effectively in good-will effort church leaders must have in view objectives of a "good-life" character rather than religious objectives of the common institutional kind.

Perhaps I may illustrate by referring again to the use of religious symbols. I have found them exceedingly useful in good-will work with church-school children but I use them primarily as affording interesting points of contact. In our school we take them seriously and use them reverently, but their value in themselves as pictorial representations of inherited beliefs and practices is a quite secondary matter with us. We don't "teach symbols." Our focus in this kind of effort is not on the church but on humanity, more specifically on certain neighbors of ours who have customs and ideas different from ours. We want the children to discover that these unfamiliar customs and ideas are not evil in some mysterious way, or just crazy, that they are often beautiful, and are likely to have sane reasons back of them. When Chris-

tian children in our groups gain added appreciation of their religion, as a by-product of good-will studies, we are glad for that. It sometimes happens. When the occasional Jewish child meeting with us comes to feel through our study of Jewish symbols that his religion is more attractive than he had realized — and this also happens — we are at least equally glad. But our main concern is to forestall prejudice; we use symbols as an aid to sympathetic understanding of one group of people by another. My dissatisfaction with the plan for the proposed symbols book was due not only to its making Protestantism seem in no important way different from Catholicism, but also to its making immediate human needs subordinate to inherited church interests. That way, I think, lies futility.

As a concluding point let me try to make clear why the first of the objectives above listed, besides being the easiest to pursue, seems to me to be especially important at the present time.

If my impression is correct, Protestant leaders are likely to be Catholic-conscious just now in one or other of two ways. One group, with the attitude already referred to, of smoothing over differences, produces many a pleasant phrase and probably brings about change of heart in some individuals but is only scratching the surface of the problem of prejudice and is not likely to do more. If it were successful in any large way it would tend to emasculate Protestantism and in so doing to deprive Catholicism of the sturdy, enlightened alternative — not to say opposition — which, as Catholic history through the centuries in many countries shows, is so important for its healthy development.

The other group — angered by Catholic official aloofness from cooperative effort and real or fancied Catholic support of reactionary political measures and individuals, very likely moved in some degree also by envy of the power

which the Catholic church's closely knit system enables it to wield — is in the mood for a show-down fight. To thoughtful Protestant leaders, however, it should be clear that only harm can come from such a contest. Only when the prevailing Protestant attitude is much more free from prejudice due to crass ignorance than it now is can such harm be avoided.

The aloofness is a fact in the situation which has to be reckoned with. In my experience it has always been encountered when cooperation beyond the kind referred to at the beginning of this article has been attempted. Items have been such as these: a high-school baccalaureate where the priest refused to sit on the platform; a dedication service for clothing collected by children to send to destitute people in which the priest could not participate; the refusal of a priest to allow one of his talented young women to take the lead in a community pageant of good will; the inability of a Catholic choir, for the same reason, to have a part in the same good-will program; the refusal of Catholic lay leaders to take part in a community interracial committee's deliberations.

These incidents and many like them have caused me annoyance. I know that such attitudes can be defended. Reasons can be given for them. Having heard the reasons I sympathize with priests and lay Catholics who have to abide by rules which may run counter to their own feelings, but I do not like the system which produces the rules. Nevertheless I do not see that Protestant leaders as such can do much about it. It is our task, rather, I imagine, to combat prejudice and other evils in our own household, work for enlightened attitudes in our own ranks.

So for Protestant good-will effort I would recommend, above all, get-acquainted activities and studies designed to reveal Catholics to Protestants as fellow-Americans and Catholic religion as

doing a vast amount of good, which it certainly does, much of it in helping less privileged people whom Protestant churches fail to reach, and in bringing religion and beauty together in notable ways. For activities and studies of this type Catholic cooperation can be had, and they can be the more fruitful on that account. On the other hand appreciation does not rule out criticism. When children in our school criticize things Cath-

olic, as they often do, we try not to silence the criticism but to stimulate thinking as to whether it is or is not justified. Good-will based on sound information and balanced judgment is the goal toward which we strive.

As to needed changes in Catholicism, I think these will probably have to come through the initiative of Catholics, spurred by growing secular enlightenment.

II

INTERCULTURAL EDUCATION IN AND THROUGH THE NURSERY SCHOOL

SISTER MARY DE LOURDES*

SINCE Saint Joseph College was founded, one of its major interests as a liberal arts college has been that of intercultural education. To that end the staff and student body comprise representatives of all races and creeds. Faculty members and students participate in intercultural activities through conferences, assemblies, inter-collegiate and local community affairs and seek such opportunities as a means of aiding in the task of establishing and maintaining harmonious relations among various groups. The college was almost the first in the country to see the importance of better relations with the other Americas and to offer courses in pan-American affairs.

It has been necessary, however, to limit this article to one aspect of the work of Saint Joseph College, that of the part

that the department of child study plays in intercultural education. This choice is made, not only because the writer is more familiar with the work done in this field, but also because the field itself is a most strategic one in the discovery of intercultural problems and the processes of their solution.

It has never been the policy of the Child Study Department (any more than it has been that of the College) to publicize its efforts for intercultural understanding. Rather it holds the belief that such efforts are to be understood as a major obligation of all agencies of education and that directly and indirectly the guidance of children and parents has to be pointed toward this goal. And so, the department offers to help parents in matters of child guidance, not only the parents of children enrolled in the nurs-

*Saint Joseph College, Hartford, Conn.

ery school, but also any parent who asks for help or any group of parents who wish to meet in study groups for this purpose. It carries extension courses for teachers in service and for all students who expect to work with children, whether in family life, teaching, recreation, or social work. It does practical work with volunteers preparing for activity in any of these fields and participates in those phases of community planning that have to do with the care of children and the education of parents and teachers. Finally, it offers a field of concentration for students of the college who are interested in this work.

In all of these areas it places emphasis on the welfare of young children as a most important factor in the protection and promotion of a democratic society and holds that for developmental reasons democratic attitudes can get a healthy start only in homes which reflect these attitudes. Behavior of children and of parents, whether as individuals or groups, is studied in relation to the fundamental needs of the human personality, and the surrounding culture is evaluated in terms of the way in which it satisfies or fails to satisfy these needs. This approach to intercultural education has been found valuable both in theory and in practice with the various groups engaged in the work at Saint Joseph College.

WORK WITH PARENTS

It will be impossible to show in detail how these principles are made functional in the teaching program, but a few instances will suffice to indicate the procedures. In its work with parents the school uses the individual conference, the group meeting, and parent participation in the school as teaching-learning experiences. Parents come as often as once a week for conference. The group meetings are held monthly, and the parent participation goes on throughout the year. In this way parents from various walks in life and adherents of the three historic faiths are brought into easy and

close relationship.

The individual conference is important, not only as a valuable part of good school procedure, but also as an initial device to break down the formality that may exist, for instance, between a Jewish mother and a Catholic nun. Perhaps Jimmy's father, a Protestant, may need help in addressing the director of the school as "Sister" instead of "Ma'am", and that help is offered as they chat together about Jimmy's development, his behavior and his needs. In this conference, there is some description of the make-up of the staff, which includes a Catholic sister director and three teachers — a Protestant, a Jew, and a Catholic. A year ago the school lost its Negro teacher and no other Negro teacher has been available. The point is made with the parents, however, that senior students sometimes serve as part time assistant teachers, that these students are representatives of all races and creeds, and that the children are expected to accept these students on a teacher status basis. The acceptance of Negroes as teachers has never been questioned in this school.

It is in this initial conference with the individual parents that the question of religious instruction is brought up, sometimes by the director and sometimes by the parent. It is made clear that with young children religious education has for its purpose that of helping the child to become conscious of God as his Father and the Maker of the world, and of Jesus, His Divine Son, as the Redeemer of the world, and to aid the child in building attitudes of filial love and confidence toward God. To this end the creative approach is used in prayers and religious activities and the parents are encouraged and helped in continuing the child's religious education at home.

Jewish parents are assured that children of the Jewish faith will not be indoctrinated with Christian dogma, although the atmosphere and teaching of the school is Catholic. This assurance

is possible because of the ease with which young children form and break away from activity groups, thus making it possible to limit a group engaging in a specifically Catholic activity without making the limitation evident. The parents are made aware that the usual procedure, however, is to engage freely in religious activities regardless of the make-up of the group, whenever the religious concepts which are to be formed in young children are common to all three faiths.

The individual conference is used throughout the year to promote interaction between individuals and groups. For instance, a Jewish family failed to be accepted in a non-Jewish neighborhood, apparently because of a personality difficulty in the child who came to be enrolled in the nursery school. While the child's difficulty was being cleared up, the gasoline shortage forced parents to pool transportation resources and, through the effort of the school, the Jewish parents were included in the pool. Later when the behavior pattern of the Jewish child was changed, an adequate acceptance of the Jewish family by the neighborhood came about, with members of the non-Jewish group expressing gratitude to the school for the help given in solving this neighborhood problem.

In other instances parents who cling too closely to their own "we-group" have been persuaded to allow the nursery school child to entertain school friends of his own choosing at his home. This brings parents together, since young children have to be picked up by car or called for and thus friendships with members of other groups are formed easily by parents as well as children. Furthermore, parents become aware of the importance of this freedom for the child and begin to question their own procedures in hospitality. Parents of young children, especially young parents, are nearly always open to suggestion concerning anything that will be of benefit

to children, and their cooperation can be counted upon always.

In these conferences parents become extremely open and frank in discussing their experiences and reactions as members of minority or majority groups and so the conference is a rich experience, not only for the parent in releasing tensions, but also for the parents and teachers who are learning first hand about cultural differences and about group pressures in home and family life.

The parent group meeting is important in intercultural education in that it is in itself an adjustment process. The usual procedure in conducting the parent meeting is first to discover the problems of behavior or development that are of greatest interest to the group and make these subjects for discussion.

In the pre-school years the ever-present problem with most parents is that in which morality is involved or that into which basic religious beliefs enter. "My little boy says he hates God, probably because I told him God had taken his father. How can I change this?" asks a young Protestant mother whose husband was killed in the war. "Should we tell a four-year old girl who habitually slaps her mother that this is a sin?" questions a Jewish father. "How shall we prepare our children for learning about death?" "Why do children lie and how can I help a child who does this?" And so on, the questions that trouble parents come up for discussion. To see the earnestness and sympathy with which these parents of differing faiths help one another in solving a problem gives the lie to those who insist that religion is of necessity a divisive force. In these discussions the similarities and agreements in all these faiths become bonds and differences come to be accepted.

Moreover, the normal approach to the subject of children's behavior through the discussion of fundamental needs gives easy access to consideration of wider and deeper problems of an intercultural na-

ture. It makes little difference whether we use Thomas' theory of the fundamental wishes for security, recognition, new experience and response, or whether we use Prescott's classification of human needs into physiological, social, and integrative needs. This approach opens up naturally as parents raise questions and they are helped to study behavior and its dynamics in relation to growth and development and to the shortcomings of the modern social life. And so the problems of growing children become the point of departure for adventures into the larger problems of the race groping for better understanding of brotherhood and learning more efficient techniques for attaining it.

Through parent participation in the work of the school, mothers and fathers are brought together in small groups, mothers to assist in the program, fathers to make or repair equipment. This gives another opportunity for parents to widen and deepen understanding and make adjustments. Just how a parent is brought into the working of the school is planned in terms of the parents' need. A mother who cannot separate from her child is given some task in the nursery school that makes the process of psychological weaning reasonably slow. This mother in turn helps to interpret the process to another mother who needs a similar service later on. In this way bonds are formed between these mothers who differ in cultural background. White Protestant mothers learn about minority group problems as they study children's behavior in the free play period. Mothers from minority groups see what happens in group life to children who have been over-protected in the home, a condition often prevailing in minority group life. Mothers who are inclined to look down on children of "foreigners" catch the meaning of democracy from mothers who gratuitously transport these "foreign" children and their mothers to the nursery school and perform services for children

of all backgrounds. Sometimes these mothers are asked to volunteer a few hours work every week at the Bishop McAuliffe Center in which children of mothers engaged in defense work are cared for.

In this experience of eight years with parents of pre-school children working together for the good of all children, there is abundant evidence that perhaps at no other period of life can parents be helped so efficaciously to see the artificiality of the barriers that exist between groups.

INTERCULTURAL WORK WITH TEACHERS

Saint Joseph College, through its courses in child study, has carried on some work with teachers in service that may have value in directing similar experiments in other liberal arts or teachers colleges. Much of this has been done in the ordinary child development course in which the work centers around the study of children's needs at the various developmental levels. Practice is given in interpreting children's behavior in terms of these needs, and an effort is made to help teachers to see the repercussions of home and neighborhood conditions on the children enrolled in their classes. To many this is a new approach to problem behavior and is of itself a powerful aid to the teacher in revealing prejudices and conflicts within herself. This revelation clears the air for better teacher-pupil relations, and remedial measures in keeping with the changed attitude of the teacher can be set up.

Sometimes the outcome of such a course is a demand on the part of the teachers for a further study of prejudices and then a more intensive course in intercultural education is provided. In a course of this kind, teachers representing various cultural backgrounds are enrolled and, if necessary, teachers are invited to join the course who can contribute to an understanding of some par-

ticular race or group. After an orientation period in which the psychological backgrounds of prejudice are studied, teachers are encouraged to concentrate on the sociological development of a minority group in the school neighborhood. Leaders of minority groups are called in as lecturers and consultants, and the contributions of various groups are shown through trips and exhibits. The progress of the teachers is gauged by their endeavor to provide curriculum materials for children's use in school and by the methods they develop in meeting crises that come up in class. For this reason, in one such course given at the college, the usual examination was dispensed with and the last class meeting took the form of a dinner at which Rachel Davis Dubois was the guest speaker and a Negro teacher the hostess.

Courses of this kind can be very helpful to teachers in service. The teacher load in the everyday run of public schools makes a great demand on the powers of the teacher. Problem behavior of children sometimes becomes identified with certain minority groups and the most fair minded teacher is apt to become biased as her days become more taxing. Where, through courses of the kind described above, teachers have been helped to an understanding of the factors involved in children's behavior, they have been enabled to meet the needs of children and parents in better ways, and so work toward better human relationships and better teaching, as well as guidance.

THE EDUCATION OF STUDENTS

The child study area offers opportunity to students to discover their own fears and prejudices and to develop liberating techniques. Since the nursery school at the college is the laboratory for this field, it provides a situation in which the emotional concomitants of such a discovery are minimized. Young women who are troubled because they dislike children are helped sometimes to see that this fear is tied into their own inability

to get along with little boys and girls. Others discover that their own emotional immaturity causes them to look on children as rivals and that the children in turn react negatively to them. In as many ways as possible students in child study are encouraged to make analysis of their own attractions and repulsions in regard to individuals and groups to the end that they may come to see the factors in their own personality make-up that tend toward union or diversion with individuals or groups.

Since students working in the nursery school are given no specific information about a child's religious or cultural background, some of their discoveries have a strikingly dramatic quality. A student with an avowed anti-Jewish attitude was allowed to make a personality study of a four-year old boy who was extremely attractive and popular. In the course of the study she met the child's family and visited in their home. She found everything connected with the child satisfying and was aghast when she found out that the family was Jewish. This experience caused her to question the foundation of her anti-semitic feelings and opened the way to a better understanding of herself and others.

Another incident with a student who boasted of her tolerance and fellowship with all groups illustrates her discovery of an unconscious attitude. Some one had been saying that Jewish children were aggressive, and this student offered to make a study of all the Jewish children in the school to prove that the trait under discussion was leadership rather than aggression. When her list of Jewish children was checked, it was found that she had listed all aggressive children as Jewish and had not recognized as Jewish several gifted but retiring children. This discovery did a great deal to help the student to realize the meaning of unconscious attitudes.

Perhaps the great contribution made by the nursery school to the problem of

inter-group understanding is the insight the student gains into the difficulties of adjustment experienced by individuals and families of minority groups. One student said, "It is time we stopped thinking about what some people call the Jewish problem. There is no such problem, but the great task facing us today in America is the problem of minorities and minorities can work through their own problems if they have good mental health. This whole question seems to be a vicious circle with maladjusted majorities and minorities chasing each other around a tree like the tigers in the story of Sambo. It seems to me that the more we do to insure better mental health, the sooner we shall attain to the democratic way of life."

It goes without saying that such an insight as this comes out of experiences gained, not only through work in child study, but also from opportunity for the wider experience offered in a liberal arts college from well directed work in history, sociology, science, literature, philosophy, and psychology, and the increasing maturity that marks the close of college years.

THE PREPARATION OF VOLUNTEERS

During the early part of the war, when the volunteers for child care services were in pre-service training, women from all walks in life, from all levels of culture, worked shoulder to shoulder in the various nursery schools under the direction of trained leaders, and the nursery school at Saint Joseph College was one of the places for such training. This experience with volunteers reinforced our estimate of the pre-school as a strategic place in a community for good work in intercultural education. Young children are both disarming and challenging and, as volunteers strive to understand and meet the needs of the little ones, they come to an understanding of their own needs and the tenor of their own biases. The work within the school itself is of a nature to require an easy give and take,

and presents splendid opportunity to evaluate gifts and deficits in every worker in the school.

Moreover, the staff at the college nursery school had good relations with other training centers and in the exchange of volunteers special consideration was given to meeting the needs of each volunteer by a suitable placement. An example of this is seen in the following situation. Mrs. A., a Catholic volunteer, was indignant because Mrs. B., a Protestant volunteer, had expressed unwillingness to take training in any nursery school under Catholic management. The director of the course helped Mrs. A. to see the factors behind Mrs. B.'s attitude, and hence her displeasure with Mrs. B. was mitigated. On her second period of training she was less hostile to Mrs. B. and, as a result of this change, Mrs. B. came for training to the Catholic nursery school and became an enthusiastic supporter of it. Both volunteers worked together in the same school for over a year.

INTERCULTURAL WORK WITH YOUNG CHILDREN

What the Child Study Department of a liberal arts college can do to prevent the beginnings of prejudice in young children is conditioned in the main by what it can do with parents. This is true of all schools and the nursery school is no exception. Nevertheless, much can be done through the nursery school for that wholesome development of the child on which the ground work of democracy is laid. That the family has to have recourse to such an agency to aid it in this task is indicative of the inroads that modern civilization has made on the home and family life and is in itself an acknowledgment of the part played by the American culture in helping the American dream to remain on the dream level. However, in situations where the purpose of nursery school is properly understood and where it functions as an ad-

junct of the home, it ceases to be regarded as an outside agency.

In the first place the nursery school provides companionship for the only child. Such a child in American life today is apt to consider himself as the center and apex of human interest. Surrounded by adults he suffers in conflicting ways. Because of the physical inability that goes with his age and development he feels inferior to those around him and, at the same time, learns to depend upon them for much that children in a large family learn to do for themselves. On the other hand, because he is the only child he is treated with such consideration and deference that in a few years life with children of his own age becomes hedged around with difficulties. Some of these only children react to their young companions aggressively; others show fear and shyly retreat from all advances. Many of these last look to the teacher for continual help and direction and for a while they may become the victims of the more aggressive members of the group.

All children at this age need help in facing realistically the limitations of their own small selves in the world about, and this is an extremely important part of the guidance teacher's task. To her a child's need of a scape goat is a sign of inner difficulty. Healthy, happy George dashes down the ramp, collides with the wall and emerges wiping the blood from his nose and deciding that you "need your brakes on when you go down that." But little Sue, who lies at the bottom waiting to be picked up, tells you between her screams that Tommy pushed her down. It is a stroke of luck for the guidance teacher if Tommy is absent that day, because it makes her job of helping Sue to face reality a little easier.

With all these children the nursery school teacher must be understanding. Her task is to protect the weak and aid them in building up strength. She must be near the timid child, not so much to

protect him against attack, as to make him secure and brave in his efforts to withstand the aggressor. If she can, she builds up some fine point in him or teaches him a skill that will bring him both prestige with the others and a new measure of respect for himself, so that he in turn will not compensate for his timidity by meanness and brutality to those weaker than himself.

But the little *führer* and his kind need help, too, and even with four year olds it is a battle of wits. The leader can be sure of his men because he knows how to corner the most desirable equipment for them, to flatter them with important missions, and make himself the person on whom they can depend. The only thing he will not do is to share his leadership. If he has to do this, he sulks in his tent like Achilles and when his followers demand him back he chortles, "There, didn't I tell you they wanted me for the captain? They don't want to take turns. They just want me!" To help these children to a more democratic way of living takes planning and time. The *führer's* men must be helped toward a growing self-dependence through companionship and activities in which they may experience both challenge and success. Programs and equipment can be so planned that it will be easy for children to break away gradually from the dominator, and the little tyrant in turn must be helped through new challenges in school and healthier living at home to a complete adjustment to the give and take of child life.

But the problem of adjustment that baffles the best effort of the nursery school to help children to make the adjustment necessary for living in a democracy comes out of the broken home. The most basic need in the young child is the feeling of being wanted and this means being wanted by two parents and the family. Even an overprotected child can have the feeling of not belonging, especially if the overprotection on the

part of the mother is a recompense for an earlier rejection either in whole or in part. The menace of the broken home to healthy, happy childhood is very grave today. Homes are broken, not only by domestic strife and by divorce, but also by conditions of living due to the war, and children who are deprived of the love of either parent find it hard to meet the demands made on them by others. These are the children who resent the newcomer to the group or who strive to use him for their own ends. These are the children who give ear to rumors and sometimes originate them about members of other groups. These are the children

who need help most if democratic living is to be insured for us.

And so, the people engaged in child study at Saint Joseph College have come to see the part the child and his parents play in the forming of culture and hence of the importance of this phase of education to the whole intercultural plan, hoping with Saint Paul that in time there will be no schism in the body; but that the members will have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it . . . for we being many are one head and one body.

III

A GROUP OF EIGHT YEAR OLDS FIND NEW FRIENDS

DOROTHY WRIGHT*

A GROUP of 24 eight year old children in the public school of a small community were very intolerant of all people who differed from themselves. Perhaps it was a natural expression of this period of world warfare, the result, largely, of impressions made by radio, movies, and popular picture magazines. Perhaps it was partly due to the fact that this community is a very homogeneous group, and the children see few people who differ greatly from themselves. The statement, "the only good Jap is a dead Jap" was heard at school very frequently, and the words "German" and "Nigger" were used with intense scorn. In their dramatic play of fighting Japs and Germans, which so fre-

quently in young children is merely another game in which the names of the people they are fighting have no real meaning for them, there was, in this case, a depth of feeling which made me uncomfortable when I ignored it.

A meeting of the parents of the children of this group was held on October tenth. The purpose of the meeting was to discuss the educational aims for the year. After the usual amount of time had been given to the methods of developing the academic subjects, I spoke of the general attitude of intolerance in the group, saying that one of the aims of the year would be to develop a greater degree of tolerance and understanding.

"How are you going to do it?" Mrs. F. asked.

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I spoke of the usual methods — learning the reasons for differences in people, studying the distinctive and valuable contributions of other races and peoples, and the uses made of stories, biographies, and dramatization, etc. "However," I said, "nothing is as fruitful as personal contacts and experiences with people."

"To give young children facts is, of course, necessary; but that which remains longest, as they grow older, and affects their lives most deeply, is the attitudes developed in childhood — and particularly in early childhood."

We discussed the application of the quotation, "Education is that which remains after all the facts have been forgotten." For this reason, I proposed that these children get in touch with as many different kinds of people as possible, and invite children of other races to visit them.

While we had talked in general terms of the necessity for tolerance, intelligent good will, and understanding, there had been unanimous agreement among the parents, and complete harmony. Now, discussing specifically what we might do, there was a storm of protest.

The following are some statements made by parents at this meeting: —

Mrs. C. said a little wearily, "Yes, I know. I teach a Sunday school class and I know all about this matter of tolerance, of course; but some times I wonder how practical it is."

Mrs. A. — "It's all very easy to feel friendly if you haven't been hurt by the war. If you have been, I don't see how you can feel that way."

Mrs. J. — "I knew you had been talking about the Japanese at school. When Betty told us at the dinner table about a little Japanese girl, my husband said, 'Betty, the only good Jap is a dead one. The rest are all bad.' He feels very strongly about it."

I said that, as an adult, Mr. J. could

more easily change his attitude, if he wished, as world conditions changed; but would he want his children, and all the children of today, to grow up with group hatreds which would handicap them the rest of their lives? What chance for a peaceful world of the future would there then be? Would he not prefer that his children grow up intellectually and emotionally able to judge each person on the individual merit of that person, unhampered by any generalized emotion about any large group?

Mrs. E. — "I thought an advantage of living in this community was having the children grow up without children different from themselves. That's why we moved here."

We questioned whether they could remain so isolated throughout their lives, and whether they would be handicapped by an attitude which would make it difficult for them to meet all kinds of people when they grow older.

Mrs. M. — "I think your idea is all right, but I believe these children will just about kill any Japanese children you bring in."

Mrs. O. — "Don't hold me responsible for anything my Tommy does to them."

Mrs. B. — "I would agree about a Japanese or German child, but of course you don't mean Negro children."

Mrs. G. told of an uncle of hers who had once held an interesting conversation with a Negro on a train.

"He proved to be a very cultured man," she said, "but of course he had white blood in him. All the cultured ones have white blood in them, don't they?"

Several women replied that this was not so.

Mrs. T. — "It's all right to have them here, I think, but of course you wouldn't eat with them. I draw the line there."

Mrs. F. — "I think your ideas are so wonderful; but of course we never have been able to stand colored people. Mr.

F. hates them. He just would never have one in the house, and Jane says, 'Mother, don't ever get a colored cook, please.' Of course I wouldn't."

Two women who said nothing at the meeting, expressed hearty approval when talking with me after the meeting. One said she had thought it unwise to express an opinion contrary to the feeling of the group, because her husband conducts his business here. Many years ago, when she had been taking a course at New York University, she had enjoyed working with a Negro in her class, and when she had once suggested to him that they continue their discussion in a small restaurant near the University, and he had replied that they couldn't because a Negro wouldn't be allowed there, she had been impressed with the injustice of our treatment of the Negro. At the end of the year, at a meeting of this same group, she told this story to the group, giving me the opportunity to say that children learn best in exactly the way she had learned — not by studying facts about people, but through contacts with people.

The other woman who had remained very quiet during the meeting was a German woman who said that if she had spoken, her accent would have betrayed her. She told of persecutions of herself and her family that one would have thought impossible in this intelligent community; and she expressed deep gratitude to the school for taking the responsibility of combating, with some positive attitudes, the destructive, negative war hatreds.

The introduction of the project to the children came in telling them about two little Japanese girls I knew in New York City. I described their home and family, their school life, the journey of their parents to this country, and their early struggles here. The children became interested in these stories of Natsu, age ten, and her sister Ann, six. It was not long before one of them wished we

might see Natsu and her sister; and when I then said we could write to them and invite them to come out, they very eagerly did so.

The children of a sixth grade class in this school are responsible for sending in items of school news to the town paper, and when a sixth grader appeared in our class room and said he wished to send word to the paper that we were giving a party for two Japanese children and wished to know why we were doing it, an eight year old replied, "Well, we're doing it for two reasons. First, we want to see a Jap; and then we want to make these children very happy the day they come, because they've had lots of trouble."

On a very cold and stormy day, Natsu and Ann arrived. The storm was so bad that it would ordinarily have kept many children at home. This day every child came, full of an eager curiosity. As each child entered the room, he looked at the two little Japanese girls and then quickly took a seat as far away from them as possible. When all the children had arrived, the Japanese children were still sitting quite apart, surrounded by empty seats. Although our children were prepared for a difference in appearance, because we had talked of it, the difference, nevertheless, caused the feeling of strangeness and suspicion which each child seemed to experience — a feeling which might very easily become dislike, and then hatred, in a short time.

We began, immediately, the very active program we had planned. We played games together, and Natsu could shoot marbles as well as our "best shooters", and with a graciousness and sportsmanship exceeding ours. We sang together, read together, painted pictures, talked, and very thoroughly enjoyed each other. The differences began to seem less, the likeness to ourselves became more obvious. Before half the morning was over, every child thought it an honor to sit next to our guests.

Although the mothers had not been invited to this party, many children who went home for lunch at noon returned with their mothers, who apologetically said the children had insisted that they come to see Natsu and Ann. When the day was over, some of the children, who lived near, ran home with one of the mothers and wrapped up some home made cookies and two books for the two children to enjoy on their return trip.

How our children felt about these Japanese children, and the conclusions they reached, are best expressed in Harry's story. He wrote: —

"NATSU AND HER SISTER."

"These are two Japanese girls. All the children in the class liked them. They thought they were much more polite than we are. They came to visit our class and we had a party for them. We saw the pictures they made and we don't see how they can draw so much better than we can. If anybody tells me they hate the Japs, I'm going to say you're supposed to look at people and play with them and talk to them before you decide whether they're good or bad. Some Japanese are bad and some are good, and some Americans are bad and some are good." Harry.

One day, we imaginatively tried to picture ourselves out of our own country, as Natsu was, and in Japan. Bill wrote:

"IF I HAD BEEN BORN IN JAPAN."

"I guess my mother and father would be Japanese people then. I think I would be proud of my country just the way I am proud of America now, because it would be pretty there with all the cherry trees and mountains. My house would be made mostly of paper and my clothes would look different. I would eat lots of rice and fish and I'd sit on cushions instead of chairs. The outside things would be different but I think I'd feel the same inside as I do now. I'd want my side to win the war

and I guess maybe I'd think we were right and the Americans wrong." Bill.

Late in January a new boy entered our class. He had missed the visit of Natsu and Ann, of course, and the children were eager to tell him about it. The following conversation took place: —

John: — "We had two Japanese girls here. Did you ever see a Jap?"

Charles (the new boy): — "No."

John: — "Their hair is shiny black and they have a little slantier eyes."

Geoffrey: — "And their skin is a little darker and they are a little bit smaller."

Alan: — "We had a party for them and we had cake."

Ellen: — "They made better pictures than we could." (She showed Charles the pictures which hung on the wall, and Charles seemed impressed.)

Fred: — "And they were much more polite."

Jeanne: — "Some American people think that all Japanese people are bad just because they are fighting us in the war. We found out that isn't true."

Charles: — "Well, maybe all the Japanese people in *this* country aren't bad, but the Japanese people in Japan are."

Jeanne: — "Why?"

Charles: — "Because they are at war with us."

Joan: — "All the people in any country aren't bad just because they're in that country. Some Americans are good and some are bad, and some Japs are good and some are bad. Just because we're fighting the Japanese doesn't mean that we're the good ones and they're the bad ones."

John: — "Just like Ned and I. We used to think each other was bad when we were fighting. Now we don't fight any more and we know it wasn't true and we think each other is good. And Geoffrey and I used to fight a lot and now we go ice-skating together and

everything and we're good friends."

Henry: — "You think a person is bad when you're fighting him. They think they're right and we think we're right. That's always the way."

On January 28th the newspapers were full of atrocity stories of the cruelty of Japanese prison camps, and all of the children had heard them over the radio. Many brought the newspaper stories to school. We then began keeping a scrap book of magazine and newspaper pictures and articles, which we kept all through the year. The articles brought in stimulated many discussions. Before the year was over, articles giving contrary opinions were pasted side by side and it became increasingly easy for even these young children to realize that there can be many points of view regarding one happening or one problem.

The same approach was made to the Negro question. We made a personal contact with a Negro school in Harlem, and invited some of their children to spend the day with us, being careful to select children of the same cultural level as our own. This time the mothers were asked to help the children entertain them. The day was planned so that the sixth grade children could work with the younger children in the shop, assisting them in the handling of tools, and, helping in the preparation of a lunch at which we could all sit down and eat together. It was also planned so that the Negro children could show us some of the things they do particularly well, such as their excellent rhythm work and music. Above all, there was time for play and games and much fun together.

We wrote to some Chinese children, and to some people we heard about in India. A man in India to whom we wrote became interested and sent us a book from India, giving us much information about the people there. After he had answered our questions with great care in many letters which went back and forth,

the children wrote and asked him if he would send them a picture of himself. He did, with a request that they send him their picture. They had great fun taking the picture for him, and painting a sign to hold up in the picture.

Through the organization, "Books Across the Seas," the children corresponded with children in England; selected eight American books; made and sold articles to raise enough money to buy these books; and sent them to the children in England with whom they had been corresponding.

It was unnecessary to make contacts with any German children. We had a German boy in our group. He was a lovely boy and well-liked by the group, but the children did not know he was German. It wasn't until Nov. 22 that Helmut found the courage to tell us.

"But you don't fight us," one of the children said.

"No," said Helmut, "but my grandfather is a general in Germany."

"You mean he is fighting for Germany against us?" another child asked.

"Yes," said Helmut.

There was a most uncomfortable silence.

"Do you think, Helmut, that he believes he is doing the right thing; he has always lived in Germany and has been trained that way?" I asked.

"Maybe," said Helmut. "But he wouldn't think so if he knew me. I was born in this country and he never saw me. But if he knew me he wouldn't feel good about fighting me."

The children could well understand how absurd it would be to hate Helmut just because he was German, just as they later found it stupid to classify all Japanese as bad, after they knew Natsu and Ann.

In the spring, we were asked to contribute to the school assembly program on I Am An American Day. We chose

George Washington Carver as a representative American whom we admired, and told of his life and work. We also introduced the Negro National Anthem, by James Weldon Johnson, to the other classes, telling of his work as a greatly respected and loved Negro professor at New York University.

After the first meeting of all of the mothers, further discussions of the project were held at conferences with individual parents, except for one final group meeting at the end of the year. These individual conferences were very easy to obtain, because in this school it is the policy to use individual conferences in place of written reports, and at least two conferences a year with every parent is a part of the school routine.

In February, a group of the mothers gave a tea in honor of Mrs. W., the German mother who had previously experienced so much persecution from the people of the community.

At the closing meeting of the year, of all the parents, we discussed methods that had been used throughout the year, summarizing with the following points:

1. That the general objective of this project had been to get a greater degree of tolerance for differences in people.
2. We had therefore tried to see the value of distinctive contributions made by people who differ from ourselves.
3. We had learned that differences are caused mainly by environmental factors.
4. We had stressed the verdict of leading anthropologists, that there is no superiority or inferiority of race, and that the normal curves of distribution of saints and sinners, in all races, show similar proportions.
5. We had taught the children that it is right to evaluate each individual on his own merit, and as an individual.
6. We had tried to give the children a

more inclusive group consciousness, taking in, if possible, all of mankind. In this, we had emphasized their own kinship with all of mankind, and the dependence of their own well-being upon the welfare of every other being. We had gone further than this, in obtaining, largely through the connection with our science studies, a consciousness of being a part, also, of a still larger universe.

The children gave a play for their parents at the end of the year. I had read them the story of *The Palace Built To Music*, by Alden. They had applied the story to the conclusions they had been drawing throughout the year, and they re-wrote the story to suit their purpose. When the musicians in the story had learned to play their instruments together and the castle was thus achieved by the combined efforts of all, the children drew the back curtain aside, showing their painting of the castle. This painting was made on the floor with pieces of wrapping paper pasted together. It represented the combined effort of all of the children of the group.

Because the children were afraid their parents might miss the point of the play, they each wrote an ending to it. Peter, age 7, whose ending was voted the best, wrote the following and read it at the end of the play: —

"After the war is over people want to build a new world and a much better world, just like the musicians wanted the castle so badly. If all the people work together the good new world that we want to get will be so good that it will seem magic — just like this castle. But if just the people with yellow skins or the people with white skins say we are the ones that should build a good world it wouldn't come. Everybody in the whole world must work together just like the musicians in the play." By Peter Walsh.

IV

"AND THY NEIGHBOR AS THYSELF"

FLORENCE W. KLABER*

"**T**HOU SHALT LOVE the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thou shalt love thy neighbor as thyself." Jesus propounded these two commandments which he had inherited from his Jewish ancestors as the basis of his religion, and his churches still use them as corner stones. There are today churches which are no longer Jesus- or even God-centered. These churches that reject the credo of the Fatherhood of God, cling all the more firmly to the second affirmation: the brotherhood of man. This latter concept is universal in both theistic and humanistic groups. It therefore seems the more strange that so few of our church schools have undertaken to implement this conviction, common to all churches in the Judeo-Christian tradition, by presenting practical application of the idea and manifestations of brotherhood in their church-school programs.

Surely the burning need of our time is to learn to live together. All over our shrunken globe the countries are torn by racial and religious antagonism. The churches and the church schools should assume leadership in bringing about harmony and understanding. Secular education is beginning to realize its obligation; the church schools dare not lag behind! They must study their environment, seek out sore spots and misunderstandings, and then work upon the problem at their door.

Those who have made such attempts can do their fellows good service by reporting them. It is in this spirit that I present the intercultural unit between a white and a colored group which has vitalized and integrated the work of Class 5-B of the Ethical Culture Midtown School and a fifth grade class of Public School 194 in Harlem, New York, the colored section of New York City. Although as the participating ethics teacher I am making this report, I want to emphasize that it is the joint project of the two class teachers, Mrs. Florence D. Brown of Midtown and Mrs. Helen Seligson of 194 and myself. Part of the joy of the undertaking was our harmonious cooperation. In reporting it, I am speaking for the three of us. Although this particular experiment was worked out in secular schools, there is nothing done by us that could not be undertaken equally well by church school classes. All that is needed is belief in the value of the project, and willingness to devote time and effort. It might well occupy a church school class a year, and influence each member of the group for life.

Early last spring Mrs. Brown and I began to dream of such an undertaking. We went for advice to our friend Mrs. Edith Alexander, prominent Negro social worker. She gave us vast encouragement and referred us to picked people working in the field of race relations. One sent us to another until we found Miss Adele Franklin, Director of the All-Day Neighborhood Schools. We found her sympathetic, eager to cooperate with us. Through her we met Mrs. Seligson. I mention these preliminary steps so that

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the local teacher may realize that she has to make contacts with interested people in her community before she can go to work. There has to be rapprochement on both sides.

We teachers decided to arrange an exchange of visits throughout the year. At the first ethics lesson in 5-B the subject of race relations was introduced, and the class was at once keenly interested. The possibility of an exchange of visits was suggested and the idea clicked at once. Eager suggestions burst forth; the class was afire with anticipation. In order that the group would remain workable, and to prevent crowding, we decided at each meeting to have twenty children, ten from each group. Each ten would have the opportunity to be host and to visit, and then another ten would be chosen. At Midtown that meant half the class, at Harlem one-third, rotated. However, on our initial visit to Harlem (the first of the series) all fifty children met at P.S. 194. We spent a delightful morning and lunch hour together. The groups really mingled, talked, and enjoyed each other. On the way home the teachers realized that embryonic friendships had been made: Dolores, Doris, Augustus and Philip were flesh and blood girls and boys, whose personalities were meaningfully appraised and appreciated. How did we spend the morning? We attended an assembly, where our group learned of Charles Young, a famous Negro soldier; were shown about the school; laid plans for our project; listened to a story, and broke bread together.

Mrs. Seligman and the Ethical Teachers agreed that a joint work project would be a unifying objective. Notebooks for schools in Europe, sponsored by the United States Committee on Educational Reconstruction seemed an ideal task. 5-B of Ethical purchased the books and collected pictures and post cards of New York. The expenses were defrayed by class dues. This same fund

paid for the transportation of both groups of children to and from the schools.

Three weeks later the Harlem "Inter-cultural Committee", as the chosen ten called themselves, spent a morning at the Ethical School. On their arrival they were greeted by a song written in their honor by 5-B. Together the two groups sang the glorious Negro National Anthem which had deeply impressed 5-B on their visit to Harlem, and which they had learned in the interim. Our visitors inspected our school and highly approved of our art and science rooms, our gymnasium, and our shops. The refreshments prepared by 5-B vanished rapidly. On subsequent visits more time has been devoted to work on the notebooks, but there has always also been some special form of entertainment such as the presentation of a play. Each visit has featured refreshments.

The children of the Ethical Culture Midtown School have been completely absorbed in the project. But before telling of them I would like to speak of a delightful experience I had with the Harlem group which showed me that they too reacted in a happy fashion. It is my privilege to be the chaperone of the excursion. On the bus ride down to the Ethical Culture School, none of the children (they happened to be a new group) spoke to me. I was just a "nurse maid" to be ignored. After the morning during which we had sung together, witnessed the play which 5-B had written on George Washington Carver and Mary McLeod Bethune, worked on the notebooks and partaken of the most attractive refreshments prepared by 5-B, they gathered around me in the bus, asked all manner of questions about the school, and finally said, "The next time you people come up you must come in the afternoon when we have gym. That's our nicest time and we want to share it with you." Their spontaneity and enthusiasm were heart-warming.

As I have hinted, the children of the Ethical Culture School lived and breathed the Negro project. According to the curriculum, they are supposed to have a weekly ethics lesson. From the opening of the school, the ethics have focused on the appreciation of the Negro. Great biographies had been discussed (Em-bree's *Thirteen Against the Odds* proved a rich mine) and the group burned with sincere indignation at some of the indignities forced upon their heroes and heroines. A desire to acquaint their schoolmates with this situation prompted them to suggest that we write a play. Could I come to them every day? "Please, please, this was so important!" I agreed to do so and Mrs. Brown eagerly arranged the program so that we could have the first hour in the morning when we were all alert and fresh. She acted as scribe. I led the discussion, and the children "created." It was poignantly presented, without scenery, costumes, or properties, to the fourth, sixth and other fifth grades.

Further to inspire the school, the third and fourth floors were lined for two weeks with the exhibition assembled by the "Council Against Intolerance in America" on the Negro's contribution to American life. The exhibit was on display at the time of a large P.T.A. meet-

ing and was appreciated by parents as well as pupils.

In the discussions in the ethics class the subjects broadened. The group realized that the problem was far more than a Negro-White problem: that all minorities, as well as the majority, had a stake in it.

And now came a development which will be of special interest to the more conventional of our church school leaders. The study of Moses is supposed to be an important part of the fifth grade ethics curriculum. When the teacher felt that the time had come to begin this part of the year's work, the transition from the Negro minority in New York to the Hebrew minority in Egypt was so natural and at the same time so dynamic, that Moses was imbued with startling interest and vitality. The Bible study became meaningful and intensely important to the class. I am convinced that this response would be found in any class and that a church school teacher would not have to forego any of the established values if she undertook to combine them with a project in human relations.

Our times are calling us to action. May our church schools respond with vigor and joy!

CHANGE OF ADDRESS

Within a week after each issue of RELIGIOUS EDUCATION is mailed we receive cards from the post office notifying us that from ten to twenty copies of the journal cannot be delivered because addressees have moved. Frequently it is not possible to send duplicate copies.

This loss to members could be avoided if they would notify us promptly of any change of address.

DIFFERENCES IN RELIGIOUS IDEAS AND ATTITUDES OF CHILDREN WHO GO TO CHURCH AND THOSE WHO NEVER ATTEND

LESTER R. and VIOLA D. WHEELER*

IN COMMUNITIES scattered throughout the United States from ten to twenty percent of the junior high school students freely admit that they have no interest in religion and never attend a church or Sunday school. The religious ideas and attitudes of these children have been compared with those of church-going children in the same schools, and the results studied to determine the effectiveness of the church in developing a child's religious concepts.

METHOD OF STUDY

1048 clergymen of various denominations in different parts of the country were asked to answer 90-100 questions as they would like seventh and eighth grade children to answer them. From fifty questions on which the clergy agreed, a questionnaire was formulated consisting of factual knowledge and ideas about God, prayer, future life, the church, Jesus, the sacraments, Christian living and religion-in-general. These questionnaires were answered by 1701 junior high students in the South, Middle West and New England, and the results compared with the clergymen's standards. A study was made of the children who attend Sunday school or church compared with those who do not attend. Comparisons were also made of the different denominations and the different sections of the country.

Certain difficulties are apparent in attempting to interpret data of this kind.

First, the estimate of church or Sunday school attendance is probably too high, and in no way indicates actual church affiliations. Undoubtedly some of the children who indicated that they go to Sunday school do not attend regularly — a fact that might lower the achievement of the church group. Second, the elementary nature of the questionnaire limits the study of religious concepts to the most common facts and attitudes of the Christian faith, and eliminates many ideas on which greater differences might be found. Third, the necessarily subjective manner of treating the data makes statistical comparisons of little value except to indicate certain trends. These trends appear of enough significance to warrant several general conclusions, and indicate that a further study of the problem might increase our understanding and appreciation of some of the personality traits and behavior patterns of the adolescent boy and girl. And fourth, while we assume in the interpretations of the data that the church is primarily responsible for the development of the religious concepts of the church-going group, we are unable to distinguish between the direct influence of the church on the child and the indirect influence through the home. The children who attend church activities undoubtedly do so because of parental interests and attitudes, and the church child has the advantage of both church and home in his religious development. The elementary nature of the questions, the liberal interpretations in scoring, and the statistical methods of treating the

*Educational Clinic, East Tennessee State College, Johnson City.

data have all tended to lessen the differences between the two groups. It may be safely assumed that the results indicate the minimum of differences between the church and non-church children.

The questionnaire consisted of the following factual questions: What is the name of the day on which Christ was born? Who was the mother of Jesus? In what city was Christ born? What is the day called on which Christ was crucified? On what day do we celebrate Christ going to Heaven? What prayer did Jesus give us? Write the Golden Rule, or tell what it means. The children's replies were scored very liberally; in the second question no differentiation was made as to which Mary was the mother of Christ, and in the fifth question both Ascension Day and Easter were scored correct.

The following question was used to select the church and non-church children: Do you go to Sunday school or church? If so, which church? The remaining forty-one questions concerning religious ideas and attitudes are given in Table I, showing the percentages of the clergy's responses to each question, which were used as the standards for the survey. The percentages of each denomination represented in over 600 of the clergymen's replies are:

Methodist 23%
 Presbyterian 14%
 Baptist 12%
 Lutheran 12%
 Evangelical 11%
 Congregational 10%
 Episcopal 8%
 Miscellaneous 10%

The children checked each question on ideas and attitudes as "yes", "no" or "uncertain". The results were tabulated according to church and non-church children, denomination, section of the country, etc. The differences between the children's answers and the clergy's standards are expressed in a single index

for each question. Reliability measures are expressed in terms of standard error of a percentage and of the difference between two percentages.¹

CHURCH CHILDREN COMPARED WITH NON-CHURCH CHILDREN

1. *Factual Knowledge.* There is a definite relationship between church or Sunday school attendance and knowledge of the simple facts fundamental to Christian worship. A comparison of the children who go to Sunday school or church with those who never attend is shown in Table II. The church group is consistently superior to the non-church children on all questions. The least difference is found on the facts concerning the Christmas season — the significance of Christmas day, Christ's birthplace and the mother of Jesus. The Christmas season is much better known to both groups of children than is the Easter season. Less than a fourth of the non-church group and only half of the church children know the significance of Good Friday; a third of the non-church and only a little better than half of the church group know why Easter is celebrated. Over a fourth of the church group failed to recognize the Lord's Prayer compared to over half of the non-church group, and a similar comparison appears on the question about the nationality of Jesus. Nearly half of the church group and around two-thirds of the non-church children were unable either to give the Golden Rule or to tell in their own words what it means.

The average for all the questions on factual knowledge shows a difference of twenty-one percent between the two groups, with a standard error of 3.59. In other words, the children who attend Sunday school or church did about forty-three percent better than the children

1. For formula used, see Yule, G. U. and Kendall, M. G., *An Introduction to the Theory of Statistics*, London, 1937, pages 351-353.

who never attend.² The trend shown in these comparisons indicates that the influence of the church is an important factor in developing the religious knowledge of the child. If the average non-church child falls so far below the average church-going child on these very simple and widely known facts, it may be safely assumed that he is lamentably uninformed on many of the less commonly mentioned religious fundamentals.

2. *Ideas and Attitudes.* Table III shows the percentage of agreement between children's answers and the clergy's standards among the children who go to Sunday school or church and among those who never attend. Although the differences are small, the general trend appears significant, and a study of the results on each of the questions suggests some interesting interpretations.

The non-church children do not have as functional or mature an interpretation of God as do the children who attend Sunday school or church. There is a tendency for the non-church child to interpret God as a King rather than as a loving Father. The non-church child tends to have an Old Testament conception of God — to emphasize the attributes of sovereignty and power rather than those of goodness, loving kindness and compassion. A third more of the non-church group think of God as a person with a form like a man, sitting on a throne ruling the earth like a great king. For every church child there are three non-church children who feel that God stops loving them when they are bad. Twice as many non-church as church children believe God loves only those who worship Him, and four times more non-church than church children think God will refuse to help them if they fail to thank Him. There is a possibility that these concepts reflect the misunderstandings and feelings of inferiority of persons who live "on the outside looking in". At least they suggest attitudes of

futility among those who do not meet the standards of the majority in worship or conduct. The fact that so many more church than non-church children have developed helpful concepts about God and their personal relationship to the universe gives definite evidence of the scope of the church influence in overcoming the morbid consciousness and sense of incompleteness which so often frustrates the adolescent boy or girl.

The church is doing a great deal to help children appreciate beauty; nearly three-fourths more of the church group feel God may speak through things that are beautiful. The church group are also more liberal in believing that God may speak through good men and women of today. While both groups are uncertain as to what they should expect in answer to prayer, this confusion is a third more prevalent among the non-church children, and a majority of the non-church group think prayer consists chiefly of asking God to give them something.

It is a significant fact that there is much less evidence of race discrimination among the children who go to Sunday school or church.³ There is nearly three times more prejudice among the non-church group than among the church-going children. In other words, for every prejudiced child growing up under the influence of the church there are to be found three children among the non-church group who admit intolerance of other races. The church is probably the greatest factor there is in our community life for eliminating racial prejudices.

While the church is effectively teaching tolerance of other races, it is emphasizing Christianity to the point of intolerance of other religions. Most of the church-going children believe other religions have no truth in them. This may not be surprising, but the clergymen who determined the standards of the survey desired a more liberal interpreta-

2. Difference divided by subtrahend.

3. See Table I, concerning God, question 11.

tion. Our church children regard the Christian faith as the only religion, rather than the best among many. The non-church group came nearer the requirements of the clergy than did the church children. This may be a significant fact to consider as plans are made to educate children for world unity.

The problem of death often preoccupies the adolescent's thoughts, and lack of proper guidance in developing healthy mental attitudes may lead to unfortunate results. The church does not appear to be doing very much to alleviate the conflicts youth may have over this problem. There is less difference between the church and non-church groups on the questions about death, future life and eternal punishment than on any other part of the survey. It has already been noted in the discussion of factual knowledge that the church appears to be doing its poorest teaching on the significance of the Easter season, and this same tendency appears on the questions reflecting ideas and attitudes. Too many boys and girls in both church and non-church groups believe in a fatalistic interpretation of death, with full responsibility resting with God regardless of what a person may do. The fact that this attitude is less pronounced among the children who attend Sunday school or church indicates that religious instruction may materially help to teach the value of health, hygiene, safety and self-preservation. However, the large percentage of church children confused on this problem indicates that churches should give more attention to this phase in their instructional programs. A clear concept of the Christian view of death, especially during the junior high school age, might do a great deal to prevent serious conflicts in the late adolescent period.

There are nearly twice as many non-church as church children who believe there is no future life, and there is a great deal of uncertainty about this ques-

tion in both groups. Nearly a fourth of the church children definitely state they do not believe that those who die keep on living in another life. On an average of all questions pertaining to future life, the difference between the church and non-church groups is only three percent, with a standard error of 3.28. The instruction of the church evidently is not as convincing as it should be on this point. The church apparently neglects to make full use of the lessons centering around Easter.

It is the opinion of Hollingworth⁴ and other students of adolescent psychology that fear of eternal punishment is inculcated by religious indoctrination. This does not appear to be the case during the junior high ages; there is no significant difference between the church and non-church groups on questions concerning this idea. Half the children in both groups believe that the chief purpose of religion is to save them in a future life; a fourth believe that wicked people suffer for their sins after they die; twenty percent of the church children, but only ten percent of the non-church group think that people who have never heard of Jesus suffer eternal punishment when they die.

The greatest differences between the church and non-church children occur on questions concerning the church. To most of the non-church children, "Church" means chiefly the building in which people worship; only about a third of the church group have this concept. Four times more non-church than church children have the idea that people who belong to one denomination or church are better Christians than those who belong to another church. Twice as many non-church as church children believe that "joining the church" means a person is "saved". The purpose of the sacraments of Communion and Baptism are

4. Hollingworth, L. S., *The Psychology of the Adolescent*, 1928, page 159.

TABLE I

QUESTIONS ON IDEAS AND ATTITUDES, SHOWING THE PERCENTAGE OF CLERGY'S RESPONSES, USED AS STANDARDS FOR THE SURVEY.

Questions About:	Clergy's answers:		
	Yes %	No %	Uncertain %
GOD			
1. Is God as near us anywhere else as in the church?	88	12	0
2. Is God still speaking to us today as in Bible times?	83	15	2
3. Is God a person with a form like a man?	4	92	4
4. Does God stop loving us when we are bad or do wrong? ..	3	97	0
5. Did God love and care for people in Bible times more than He does today?	0	99	1
6. Does God fix the time for each person to die regardless of what that person may do?	7	88	5
7. Does God speak to us through any good men and women of today?	98	2	0
8. Has God spoken to us through any other books than the Bible?	82	17	1
9. Does God love those who do not worship Him?	96	3	1
10. Does God often speak to us through things that are beautiful?	97	3	0
11. Does God love us more than He does other races?	2	98	0
12. Will God refuse to give us help and care if we fail to thank Him?	8	89	3
13. Does God sit on a throne ruling the earth like a great king? .	12	85	3
14. Does God know and often think about every person in the world?	87	3	10
PRAYER			
1. If we pray morning and night is it important to pray at other times?	100	0	0
2. Is it important to pray if there is nothing we especially want to ask for?	96	4	0
3. If we pray will God help us pass an examination we have not studied for?	1	95	4
4. Is it well to pray the same prayer every time we pray?	9	88	3
FUTURE LIFE			
1. Do those who die keep on living in another life?	92	3	5
2. Is the chief purpose of religion to save us in a future life? ..	17	82	1
3. If there were no future life would religion be of any use to you?	89	9	2
4. Do wicked people suffer for their sins after they die?	78	4	18
5. Do people who have never heard of Jesus go to Hell when they die?	7	75	18
CHURCH			
1. Does joining the church make it sure that one is saved?	0	100	0
2. Does "CHURCH" mean chiefly the building we worship in? .	5	95	0
3. Are people who belong to one church better Christians than those who belong to another church?	3	95	2
JESUS			
1. Is Jesus still living even if we cannot see Him?	97	3	0
2. Did Jesus have troubles and temptations just as other people have?	98	2	0
3. Is the life of Jesus found in the first part of the Bible?	11	89	0
4. If Jesus visited in your home, would it be more important to feed him and do many things for him than to listen to what he had to say?	0	100	0
CHRISTIAN CONDUCT			
1. If you met an enemy who was suffering would you pass by and not help him?	0	100	0
2. Do you mind a lot if someone likes one of your friends better than you?	0	100	0

3. Should we dislike others if they have more things than we have?	0	100	0
4. Is it important to keep from all play and amusements on Sunday?	13	83	4
5. Do people of today know and understand God as well as the people of the Old Testament did?	91	7	2
6. Is a person saved when he keeps on doing bad things?	8	82	10
7. Is it a good definition to say, "A Christian is a person who reads the Bible and prays"?	6	93	1
8. Are there other ways we can worship God than by praying, singing and taking part in the service of the church?	97	3	0

SACRAMENTS

1. Is the reason for keeping the Lord's Supper (Communion) that we cannot go to Heaven if we do not?	3	97	0
2. Does being baptized make sure that we are saved?	3	97	0

RELIGION IN GENERAL

1. Have other religions than Christianity any truth in them? ..	94	5	1
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less understood by the non-church children. The children who do not attend Sunday school or church tend to misunderstand the objectives, functions and benefits of the church.

There is twice as much uncertainty about a living Christ among the non-church group, and fewer non-church children know where to look for His teachings in the Bible. There is a greater tendency for the non-church child to think of religion as isolated from life and everyday experiences, although too many children in both groups express this attitude.

The comparisons of ideas and attitudes

of the two groups are summarized in Table IV. The percentages indicate how much better the church children did than the non-church, in approaching the standards of the clergy. The church group came nearer to the requirements of the clergy on all groups of questions except for religion-in-general, where the non-church group did twenty-three percent better than the children who go to Sunday school or church due to the greater tolerance of the non-church group toward all religious faiths. There is considerably less uncertainty about these questions among the church group.

There is less difference between the two groups on ideas and attitudes than

TABLE II

PERCENT OF AGREEMENT BETWEEN CHILDREN AND CLERGY'S STANDARDS AMONG CHILDREN WHO GO TO SUNDAY SCHOOL OR CHURCH AND AMONG THOSE WHO NEVER ATTEND.

FACTUAL KNOWLEDGE

	Number of Cases	Questions concerning:								
		Christmas	Mother of Christ	Good Friday	Birthplace of Christ	Easter	Lord's Prayer	Nationality of Christ	Golden Rule	Average
		% of children reaching standards								
Church children	1483	84	94	49	77	56	71	73	57	70
Non-church children	218	65	84	23	61	32	44	49	38	49
Difference		19	10	26	16	24	27	24	19	21
S. E. (diff.)		3.37	2.53	3.13	3.48	3.41	3.56	3.58	3.53	3.59

on factual knowledge, but the trend in both classifications is consistently in favor of the children who attend Sunday school or church. There are many intangible and unmeasurable factors involved in the influence of the church, and any study of percentages fails to tell the whole story. Children spend only from half-an-hour to an hour a week in Sunday school or church instruction compared to six hours a day in public school, and they prepare no lessons and receive no "grades" for Sunday school work. When one considers that the church has the children for a short period only once a week, the religious instruction is very effective in formulating attitudes, beliefs and concepts for Christian living. It is apparent that children do not get as sound a religious training in the home without the church influence, and church and Sunday school are of vital importance in a child's development. Contrary to the opinions of many laymen that the church inculcates narrow-mindedness and prejudiced ideas and attitudes, the trends found in this survey indicate the opposite. In general the church child is more liberal, less uncertain about his religious ideas,

and blessed with a more functional philosophy of life than is the non-church child.

COMPARISONS BY SECTIONS OF THE COUNTRY

The term "Bible Belt" indicates a popular belief that significant differences in religious training and concepts exist among the various sections of the country. The validity of this wide-spread opinion has been studied from the results on the questionnaires by comparing the church and non-church groups in different parts of the country.

1. *Church attendance.* For every child in the South who is not attending Sunday school or church, there are two in the Middle West and three in New England. In the South eight percent of the children have no church interests. This figure increases to sixteen percent in the Middle West and to twenty percent in New England. This is a high estimate of church attendance, and indicates neither church affiliations nor regularity of attendance.

2. *Factual knowledge.* Table V shows that among those attending Sunday school or church Southern children aver-

TABLE III

PERCENT OF AGREEMENT BETWEEN CHILDREN AND CLERGY'S STANDARDS AMONG CHILDREN WHO GO TO SUNDAY SCHOOL OR CHURCH AND AMONG THOSE WHO NEVER ATTEND.

IDEAS AND ATTITUDES

		Average of questions* concerning								
	Number of Cases	God	Prayer	Future Life	Church	Jesus	Conduct	Sacraments	Religion-in-general	Average
		% of children reaching standards								
Church children	1483	82	78	74	83	79	83	82	57	77
Non-church children	218	74	69	71	68	71	75	73	65	71
Difference		8	9	3	15	8	8	9	-8	6
S. E. (diff.)		3.13	3.30	3.28	3.31	3.29	3.09	3.17	3.47	3.26

*For questions see Table I.

*For questions see Table I.

aged 76% correct on these questions, the Middle West 70%, and New England 64%. Among those who never attend Sunday school or church the Southern children scored 58% correct, Middle West 54%, and New England 37%. In the church group there are significant differences in favor of the South, when compared with both the other sections, on questions about Good Friday, Easter, the Lord's Prayer and the Golden Rule, and the South also has an advantage over New England on the questions concerning the birthplace and nationality of Jesus. The average shows a small but fairly significant difference between the church children of the South and the Middle West, and a significant difference between the South and New England. Among the non-church children the averages show no significant statistical difference between the sections. On the individual questions the non-church Southern children are better informed than the New England group concerning the mother of Jesus, Good Friday and

sponses to questions of ideas and attitudes, shown in Table VI. Although the differences between the different sections of the country are too small to be statistically significant, the general trend indicates that New England falls slightly below the other sections. The New England children appear below the other sections on all questions except on ideas about future life, conduct and religion-in-general among the church groups, and on ideas about religion-in-general among the non-church groups.

There appears to be more race prejudice among New England children than among those in the South or Middle West, especially in the non-church groups. New England non-church children show twenty percent more intolerance of other races, and the Middle West seven percent more than the South. In both the church and non-church groups in New England, the greatest racial prejudice occurs in the industrial communities and the least prejudice is found in the college towns.⁵ While a similar trend is suggested among the church groups of the three sections of the country, the differences are too small to be significant, indicating that the church in all sections is very effective in eliminating racial prejudices.

There is more tolerance of other religions in New England and the Middle West than in the South: forty-seven percent more among the church children and twelve percent more among the non-church children. There are nearly three-fourths more children in the South who believe that people who have never heard of Jesus go to Hell when they die. Fifty percent more New England children regard the practical, everyday purposes of religion of more importance than "to save them in the future life". There is

TABLE IV

Showing How Much Better Church Children Did Than Non-Church Children in Answering Questions on Ideas and Attitudes.

Questions concerning:	How much better church group did.* %
The Church	88
Sacraments	50
Christian Conduct	47
Prayer	43
God	44
Teachings of Jesus	38
Future Life	11
Religion-in-general	-23

*Difference between church and non-church groups divided by subtrahend.

Easter. For both church and non-church groups combined, the children in the "Bible Belt" did nearly a fourth better than did New England children and about twelve percent better than the Middle West.

3. *Ideas and attitudes.* Indications of a similar trend are found in the re-

5. Wheeler, V. D. and L. R., "Religious Ideas of Children in Communities of Two Different Cultural Patterns." *Journal of Educational Sociology*, 17:563-572, May 1944.

TABLE V
COMPARISONS OF PERCENTAGE OF CORRECT ANSWERS, CHURCH AND NON-CHURCH GROUPS, IN THE SOUTH, MIDDLE WEST AND NEW ENGLAND.
FACTUAL KNOWLEDGE

	Number of cases	Christmas	Mother of Jesus	Good Friday	Birthplace of Jesus	Easter	Lord's Prayer	Nationality of Jesus	Golden Rule	Average	S. E.
		% correct answers									
CHURCH CHILDREN											
South	801	82	95	58	79	68	82	79	70	76	1.44
Middle West	379	88	94	42	81	48	67	85	51	70	2.35
Difference		-6	1	16	-2	20	15	-6	19	6	2.71
South	801	82	95	58	79	68	82	79	70	76	1.44
New England	303	82	92	48	70	52	63	56	51	64	2.69
Difference		0	3	10	9	16	19	23	19	12	3.05
NON-CHURCH CHILDREN											
South	72	69	95	37	59	43	57	53	48	58	5.72
Middle West	72	64	90	24	69	42	36	65	40	54	5.95
Difference		5	5	13	-10	1	21	-12	8	4	8.26
South	72	69	95	37	59	43	57	53	48	58	5.72
New England	74	61	66	7	55	12	39	30	26	37	5.61
Difference		8	29	30	4	31	18	23	22	21	8.08

less certainty of eternal life among New England children in both the church and non-church groups, and there is a third less fatalism concerning death among New England children.

New England children do not have as practical and liberal an interpretation of God as do the children in other sections. Fewer New England children believe that God is among them and speaking to them today as in Bible times, and fewer believe God continues to love them when they do wrong or fail to worship Him. More New England children fail to see God in the beauty around them. Concerning prayer more New England children reach the clergy's standards on practical results to be expected from prayer, but fall below the other sections on questions as to how and when to pray. More New England children feel that "joining the church" makes sure that one is "saved". There is

a more liberal and functional interpretation of the significance of the sacraments among the children of the Middle West and the South. Both New England and the Middle West are more tolerant of play and amusement on Sunday than are the children in the South.

Even though there are many more similarities than there are differences among the various sections of the country, certain trends indicate that the South, especially when compared with New England, may have some justifications in being called the "Bible Belt". The South appears more interested in the church as indicated by church and Sunday school attendance, Southern children score highest on questions of factual religious knowledge, and, although the differences are less significant, the South and Middle West may have a slight advantage on ideas and attitudes. In sections where there is greatest interest in church ac-

TABLE VI

COMPARISONS OF PERCENTAGE OF CHILDREN REACHING CLERGY'S STANDARDS, CHURCH AND NON-CHURCH GROUPS, IN THE SOUTH, MIDDLE WEST AND NEW ENGLAND.

IDEAS AND ATTITUDE

	Ideas and Attitudes concerning									S. E.
	God	Prayer	Future Life	Church	Jesus	Christian Conduct	Sacraments	Religion-in-general	Average	
	Percent reaching standards									
CHURCH CHILDREN										
South	85	86	65	86	84	82	89	43	78	1.46
Middle West	83	81	79	86	84	85	86	63	81	2.01
Difference	2	5	-14	0	0	-3	3	20	-3	2.45
South	85	86	65	86	84	82	89	43	78	1.46
New England	81	75	75	80	76	83	79	60	76	2.45
Difference	4	11	-10	6	8	-1	10	-17	2	2.85
NON-CHURCH CHILDREN										
South	79	77	74	83	76	76	85	58	76	5.03
Middle West	78	82	77	73	82	82	84	67	78	4.88
Difference	1	-5	-3	10	-6	-6	1	-9	-2	7.01
South	79	77	74	83	76	76	85	58	76	5.03
New England	71	62	68	61	66	73	65	67	66	5.51
Difference	8	15	6	22	10	3	20	-9	10	7.46

tivities, both church and non-church children are in general nearer the clergy's standards. Most of the differences that do exist among the sections of the country seem to result from poor church attendance and lack of interest in church activities.

DENOMINATIONAL DIFFERENCES

Is one church giving better religious instruction than another? Does it matter what church a child attends, so long as he goes to some church? In attempting to answer these inquiries comparisons were made of the different denominations represented in the survey. Even though in several instances cases are too few and the differences in rank from one denomination to the next are too small to be reliable, the differences between best and poorest indicate general trends that are significant, and comparisons of each denomination with the averages for

all church and non-church children suggest some interesting implications. The following results are presented not from the viewpoint of criticism, but in the hopes of stimulating further research and inquiry for the purpose of improving religious education programs in all churches.

1. *Factual knowledge.* Fifteen different denominations were represented in sufficient numbers to be studied; all others were classified as a miscellaneous group. Table VII shows the results of the various denominations on questions of factual knowledge. The Episcopal and Presbyterian children rank first, and did nearly a fourth better than the average for all churches and seventy-five percent better than the non-church children. The Salvation Army ranks next and nearly sixty percent better than the non-church group. The churches making the poorest showing on these questions —

TABLE VII

DENOMINATIONAL DIFFERENCES ON FACTUAL KNOWLEDGE. THE PERCENTAGE OF CORRECT ANSWERS FOR EACH DENOMINATION, AND FOR ALL CHURCH AND NON-CHURCH CHILDREN.

Questions about :											
	Number of Cases	Christmas	Mother of Jesus	Good Friday	Birthplace of Jesus	Easter	Lord's Prayer	Nationality of Jesus	Golden Rule	Average	
				% correct answers							
Episcopal	38	98	98	73	94	92	79	79	72	86	
Presbyterian	140	91	99	57	84	66	88	85	78	81	
Salvation Army	18	88	88	25	100	63	100	88	63	77	
Evangelical	44	80	98	41	89	64	80	86	52	74	
Methodist	241	84	95	58	80	56	75	77	66	74	
Christian	162	93	96	51	76	53	68	82	72	74	
Lutheran	35	77	100	61	84	58	72	89	39	73	
Mennonite	40	98	100	38	78	50	67	95	58	73	
Roman Catholic	130	87	91	55	83	59	76	79	40	71	
First Brethren	34	94	97	47	82	18	74	79	68	70	
Nazarene	20	80	90	40	80	70	80	70	50	70	
United Brethren	44	74	95	48	75	57	70	71	61	69	
Baptist	297	78	90	37	63	44	60	78	47	63	
Miscellaneous	110	81	93	33	71	38	59	64	49	62	
Congregational	84	77	85	29	71	47	64	56	63	62	
Church of God	46	81	88	28	57	40	58	71	62	61	
All Church Children ..	1483	84	94	49	77	56	71	73	57	70	
Non-Church Children ..	218	65	84	23	61	32	44	49	38	49	

the Baptist, Congregational, Church of God, and miscellaneous denominations, did twenty-five percent better than the non-church children.

There are some differences on these questions in different sections of the country. The Roman Catholic children in the South did fifty percent better than the Middle West and nearly a fourth better than in New England. The Methodists in the South did a fourth better than in New England, and the Baptists in the South did forty percent better than in New England and ten percent better than in the Middle West. In all cases all branches of a denomination were included in a general classification; for example, no differentiation was made of Free Will, Temple or other Baptist churches and all branches of Lutheran

are included as "Lutheran", etc.

2. *Ideas and attitudes.* Ideas and attitudes were ranked from best to poorest for each denomination and for all church and non-church children. The results were studied for each denomination in terms of the average difference between the children's answers and the clergy's standards. On ideas concerning God, the Salvation Army, United Brethren and Episcopal churches rank first and are about fifty-six percent better than are the non-church children; the lowest ranking are the Church of God, Baptist, Lutheran and Nazarene, which did fifteen to twenty-five percent better than the non-church children. There is a less liberal and practical interpretation of God among the Church of God, Nazarene and Baptist denominations. There

is a greater tendency for the children in these denominations to think of God historically rather than as a part of contemporary life and events.

On questions about prayer, the Presbyterian, Lutheran and Salvation Army rank first and are sixty percent better than the children not attending church; the Roman Catholic children are twenty-two percent better, the Church of God six percent better, and the Nazarene ranks lowest of all. More children in the Nazarene and Congregational churches believe prayer at morning and night is sufficient. Many more children in the Methodist, Church of God, Roman Catholic and Congregational churches believe it is well to repeat the same prayer every time they pray. Children in all denominations are confused as to what to expect from prayer.⁶

Concerning ideas about future life, the Episcopal and Presbyterian denominations rank highest and are thirty percent better than the non-church group, while the Salvation Army, Nazarene, Evangelical, Church of God and Mennonite made no better score than the non-church children. There is less certainty of a future life among the Church of God and Salvation Army children. Those most confused over the chief purpose of religion are in the Christian, Church of God, Lutheran, First Brethren, Nazarene, Evangelical and Mennonite churches. The Congregational and Mennonite children are least in agreement with the clergy's standards on questions of punishment in the future life. The denominations which show the greatest amount of fatalism regarding death⁷ are the Christian, Lutheran, United Brethren, First Brethren and Mennonite.

On ideas about the church, the Episcopal ranked first and eighty-seven percent better than the non-church group,

followed closely by the Presbyterian, Christian and Nazarene; the lowest ranking — First Brethren, Mennonite, Congregational and Baptist, scored from twenty-six to forty percent better than the non-church children. Except in the Episcopal church, there was a tendency for children to be uncertain about the meaning of "Church". Concerning the sacraments, the Mennonite, United Brethren, Christian and Presbyterian ranked first and from sixty-two to eighty-one percent better than the non-church group, while the lowest ranking are the Salvation Army, Baptist, Nazarene and the Roman Catholic. The Nazarene, Roman Catholic and Baptist children are more confused than other denominations over the purpose of celebrating Holy Communion. The Roman Catholic and Salvation Army are least in agreement with the clergy on the question of baptism.

On ideas about Christian conduct, the Episcopal, Presbyterian, Lutheran and Roman Catholic ranked first and forty-eight percent better than the non-church

TABLE VIII

Denominational Differences as Shown by averaging All Questions on Factual Knowledge, Ideas and Attitudes. Denominations Ranked According to Average Differences between Children's Scores and Clergy's Standards. Ranking Indicates from Best to Poorest Agreement with Standards.

Denomination	Difference between children's scores and clergy's standards	Ranking from best to poorest
Presbyterian	17.5	1
Episcopal	17.8	2
Christian	18.6	3
Lutheran	20.5	4
First Brethren	20.6	5
Methodist	21.5	6.5
Miscellaneous	21.5	6.5
Evangelical	21.7	8
United Brethren	22.5	9
Mennonite	22.9	10
Nazarene	23.3	11
Congregational	23.5	12
Salvation Army	24.0	13
Catholic	24.7	14
Church of God	25.9	15
Baptist	26.2	16
All Church Groups	23.0	
Non-Church Groups ..	40.0	

6. See Table I, Prayer, question 3.

7. See Table I, God, question 6.

children, while the Baptist, Nazarene, Methodist and Salvation Army fell to the lowest place and twenty percent better than the non-church children. The denominations least tolerant of play and amusement on Sunday are Salvation Army, Church of God and Presbyterian. The Nazarene and Congregational children are more tolerant of other religions than are the other denominations.

All parts of the questionnaire — factual knowledge, ideas, and attitudes — were averaged into one index of achievement as measured from the standards of the clergy, and the results are shown in Table VIII. The Presbyterian, Episcopal and Christian churches appear to have a more effective religious education program than the other denominations. These three did a third better than the children attending the Salvation Army, Roman Catholic, Baptist or Church of God; the Lutheran, First Brethren, Methodist, Evangelical and Miscellaneous churches did nearly a fourth better; and the United Brethren, Mennonite, Nazarene and Congregational did twelve percent better. There are more differences among the children within any one denomination than there are differences between the denominations, and the children in every denomination show a definite superiority over the non-church group. While some denominations are coming closer than others to the clergy's standards, all churches are doing a part toward developing the religious and moral concepts of our nation's children.

SUMMARY AND CONCLUSIONS

1. Seventeen hundred junior high pupils answered fifty questions of religious facts and ideas on which 1048 clergy of various denominations had previously agreed.
2. The results were compared with the clergy's standards and studied according to

church and non-church children, different denominations, and different sections of the country.

3. On factual knowledge the children who attend Sunday school or church did about forty-three percent better than the children who never attend.
4. Although the differences between church and non-church groups are smaller on ideas and attitudes than on factual knowledge, the average is in favor of the church children.
5. Both church and non-church children know most about the facts concerning the Christmas season, and least about the facts and ideas centering around Easter.
6. Over a fourth of the church group and over half of the non-church children failed to recognize the Lord's Prayer.
7. Nearly half the church group and about two-thirds of the non-church children did not know the Golden Rule.
8. Church children have a more liberal and functional interpretation of God, and a deeper appreciation of beauty, than do the children who never attend church or Sunday school.
9. There is less evidence of race discrimination among the church-going children.
10. Church children are less tolerant of other religions than are the non-church children.
11. The church is doing the poorest teaching on the problems concerning death; there is less difference between church and non-church groups on questions about death, future life and eternal punishment than on any other part of the questionnaire.
12. The greatest differences between the church and non-church children occur on questions concerning the church and the sacraments.
13. The non-church children were more uncertain on all questions than were the church children.
14. There is more interest in religious questions and better church and Sunday school attendance in the South and the Middle West than there is in New England.
15. The church and non-church children in the South and the Middle West did better on both factual knowledge and attitudes than did New England children.
16. Of fifteen different denominations represented in answering the questionnaires, the Presbyterian and Episcopal children ranked best, and the Church of God and the Baptist the poorest, in comparison with the clergy's standards on both factual knowledge and attitudes.
17. While the educational programs of some denominations appear more effective than others, all churches are making valuable contributions toward building sound religious concepts among their youth.

RELIGION IN THE JUNIOR COLLEGE

JESSIE DELL CRAWFORD*

COLLEGE students face a future which is gripping and challenging if they have perspective and spiritual devotion to give their all to building anew the civilization of the world. If not, the future is drab, uncertain, and fearful. Such statements introduce the problem of religion in the junior college because the truth of the first statement depends upon religion, and the second presents the hopeless outlook without religion.

The purpose of this paper is not to review and summarize what has been written about religion in higher education and to adapt or relate it to the junior college. The purpose is to make manifest the significant place of religion in the junior college, and to give some consideration to it in the light of the inherent nature of some junior colleges. Throughout this study, "junior college" will refer to those colleges for women which provide terminal or vocational terminal courses for the majority of their students. Such colleges are not considered as just the first two years of college, and therefore the nature of this branch of higher education requires specific consideration.

I

The junior college freshman faces college for a brief two years; twenty-one months from entrance to graduation. She has chosen this shorter college course because she does not want to spend more time in college. She expects to marry soon. She longs for the war to be over

so she may have her own home. In the meantime, she plans to work and so desires vocational training in the two years, or she wants a general course along lines of her interests. This briefness of time the junior college student spends in college, and the vocational aspect of her curriculum, are factors which create problems for consideration.

The freshman student brings much the same to the junior college as does the freshman student entering a senior college, but from the day she enters college the junior college student enters a different educational world. She meets sophomores — girls one year ahead of herself, many no older than herself; she is welcomed by sophomores; her student counselor is a sophomore; she is governed by a student government of sophomores. This is no disparagement of her superiors, the sophomores; rather it is a tribute that sophomores in a junior college can and do mature so rapidly that they can carry on well leadership which is entrusted to seniors and some juniors in the four year college. However, the junior college freshman does not come in contact with the more matured junior, and senior students. This means she does not get the stimulation of the deeper insights, judgments, and outlooks which three years of intellectual pursuits may achieve in college students. When she meets problems or raises questions she cannot get help from an older student who is forming a stronger philosophy of life. The student environment in the junior college is thus a need for consideration.

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The freshman in the junior college in one year becomes ready to assume the role of the senior. Her one year of maturing influences is her preparation for leadership and for her last year in college. She has held in her freshman year few offices but has been on some committees, so the duties assumed in her sophomore year demand much of her. Her vision, her philosophy, her judgments, are those of an eighteen to nineteen-year-old girl equipped with what her college and she have achieved in one year; and with this equipment she begins her last year in college and her leadership. This is what she has to give to the incoming freshman.

The emotional tension of many junior college students in these days of war is great. They are so closely united with the conflict. Their fiancées, boy friends, brothers, fathers, are in the armed forces. There is the constant round of letters, with exciting and thrilling stories; telegrams, and telephone calls for hurried trips home, or somewhere, to meet "him" before he is transferred South or West, or for his last furlough; the question of engagement or marriage; the disturbing news on the radio, and absence of letters for weeks; telephone calls from home telling of someone wounded, lost, captured, dead. Fears, disappointment, disillusionment, bewilderment, frustration, worry, questioning, may become the dominating and destructive power in these seventeen, eighteen, and nineteen-year-old girls.

On her commencement day, the junior college graduate faces a different and difficult world. There is so much uncertainty and insecurity. If she will really face the fact it will be uncertainty in many aspects for a long time. She may marry, perhaps is married, but will she ever have children and a home of her own? Perhaps not. It may be she will never marry; war brings that result for some. For the present she may plan to stay home and see what happens. She

more likely will go to work. What will be the purpose of her life; for what will she spend her money and her efforts?

What leadership or service will she render her community or church? or the world?

II

The junior college has a significant task of helping the freshman of seventeen and eighteen so to mature during her two brief college years that she is able to take on the responsibilities of young adulthood at nineteen and twenty. There are significant questions which should be raised concerning the junior college graduate: what is her philosophy of life? How wide is her outlook? How vital is her religion? How concerned is she for the needs of people at home and around the world, for social issues, for the church, world peace? Will she take an active place of intelligent leadership?

There are other questions to raise concerning her own self. How will she take difficult personal problems: a wounded, mentally disabled, ill husband, or the death of her husband; small income and plain economic living? Will she be a strong help to her husband on his return from service, in his readjustments, his frustration of earlier dreams for his education and work in life, his nervous restlessness, his disillusionments and disappointments? Has she a religion, a philosophy of life, which are creatively helpful? If she does not marry what will be her outlook and purpose?

She needs all the strength, vision, and stability which a religious philosophy of life can give her, and she needs power, devotion, readiness to serve and sacrifice which her religious loyalty should provide. If she is to have these, her college must help her attain them in two brief years. Religion is an essential.

Religion should be basic in the aim and total curriculum of the junior college. A constructive program of religion will make manifest to the student that religion is a real and integral part of life,

and not a non-essential which may be omitted or forgotten. From the first day of orientation week until graduation she will have the opportunity and will be helped to adventure in religious thinking, in faith, and in action in such ways that all of life may be integrated and based on highest values. This will be achieved in various ways.

The student needs the opportunity to think in religion as she does in other fields. This means to read, study, question, think persistently and continuously with mature leadership who will guide, stimulate, and require intellectual discipline to seek truth. Courses in religion should be for the majority or all; not for a few who may be able to elect one course.

The increasing emphasis on terminal vocational education in many junior colleges tends to load the vocational curriculum with required courses. The drive for vocational proficiency or recommendation of faculty in the vocational field often lead the student to add "another course" if she has an opportunity for an elective. Often it is difficult for many, and impossible for some students in such a college to elect even one course in religion. This, unintentionally but all too clearly, gives the impression that courses in religion are not essential. It is often stated, and truly so, that religion may be taught in the course in science, sociology, history. This is true, and should be so, but it is questionable whether that is enough.

The type of courses in religion is definitely affected by the fact that they are offered in a junior college. Most students will be able to have but one course, a few two. Students are freshmen and sophomores; therefore the courses need to be vital and basic. Courses in the history of religion and in comparative religion are valuable in senior colleges when several earlier courses have been taken, but it is questionable whether they can make the greatest contribution to

the needs of the junior college student.

Many students bring to college their childhood religious ideas and a narrow concept of the meaning and value of religion. A student wrote, "In childhood I thought of God as a wonderful man; in high school I guess I never thought or bothered much, and now I can't see how God fits into this war-torn world."

Another student, one who most people thought was not interested in religion, said at the beginning of a course, "I don't know what I believe, or if I really believe in God." At the end of the year, she wrote, "When one grows older and meets new problems, difficulties, she needs something to believe in — something with which to share her mind and soul. That is to say, she must have a religion; must have a church where she can feel her nearness to God, and gain a greater outlook. . . . In colleges, especially, young people seem to draw away from the religious idea. Is this because they know nothing about it? Yes. Should a course in religion be required? (They are not, and no discussion had been made concerning them.) Yes. One may say that being forced to participate in such a subject would spoil the interest, but we all need religion, and it would prove helpful. In my case it did. Last year my religious knowledge was little, but after a year of studying I have been able to think and understand and to organize some beliefs for myself. . . . I am not a member of any church, but I have come to the conclusion that I shall join the church this summer. I am glad I have found my church and my faith, for it helps me to feel myself more securely."

Another student declared what she thinks her college should do. "In a junior college there are only two years in which a girl has opportunity to become better acquainted with God and the meaning of religion. I think a certain emphasis should be brought about in those two years to prepare the girl who prob-

ably will not have opportunity again to gain the religion she will need when she has her own family or is on her own in the world. Girls usually have to be the dominating person as far as religion is concerned in the individual family."

Such statements indicate the serious outlook that runs beneath the outward disinterest or lack of concern of some girls far from the "religious type," and also the seeking they will do if they have the opportunity.

The lack of knowledge about religion and its meaning, the confusion of theological concepts, and the childish beliefs give futility to the "bull sessions" where students talk things over and seldom get farther than knowing other girls' ideas. Two Protestant girls and a Catholic girl at the end of two hours found themselves with the conclusion that there were two Gods, one for Protestants and another for Catholics. One girl sought the director of religion saying, "Won't you come and help us? We can't see it any other way, and yet we still think there should be only one God." The difficult questions which war and conflict bring forth create serious problems if unmet or wrongly viewed.

A course in religion where the student can see the implications in her questions and seek ways of answering them, investigate points of view of various people, discover the depths of meaning and value in religion for the individual, for a philosophy of life, can have an important influence on the thinking and life of a student. Such study is not compelling her to accept and believe a creed or specific doctrine; it is an adventure by each student, and for each the attainments will be different.

A course in Bible, Old Testament, New Testament, or Life of Christ is another valuable study for the junior college student. To learn Old Testament history and to see the development of a God-seeking people is good, but through the Old Testament one can become ac-

quainted with the pulsing, vibrant personalities whose religious faith and hope made life take on new meanings and action, that the student will see religion giving meaning to personal life, and also motivation for pioneering advances and cultural civilization.

The student needs to add to the Jewish tradition of faith and hope, Jesus' teachings of love. She should know not just the facts of his teachings, but what really lies beneath them. Then can the twenty centuries be viewed in perspective, and the needs and problems of today take on meaning. Then, too, may some students find for themselves that to which they will give their highest loyalty, which they will follow at all cost.

If we believe that the junior college student should develop a perspective, a way of looking at reality and life, courses in introduction to philosophy and Christian ethics have a vital place. In college, then early entering mature life, the junior college student needs to learn to seek truth, face it, and think straight to find life's meaning. An introduction to philosophical thinking rather than a history of the great philosophies gives the student an experiment in her philosophical thinking and questioning. This is not easy for college sophomores, but it is a daring adventure and proves its worth. The president of the Student Judicial Court when commended for some fine thinking and excellent handling of a difficult dormitory situation said, "Philosophy did it." Perspective is such an essential in life. Prejudices and quick judgment and careless satisfactions cannot exist with perspective and clear thinking. One student said, "Philosophy really hurts. You see truth and see, too, when you don't live up to it." Another, when inquiring about the course in Christian ethics, made the significant statement, "You know, when we finish that course we'll be through college and going out on our own. It will help us, won't it?" Some students sense the

need, and desire help in finding a fuller meaning and a guide for living. College should give it to them.

The following excerpts are from papers on their own philosophy written by junior college sophomores at the close of their course in introduction to philosophy.

"Philosophy has helped me to question, to doubt, to make decisions, and to answer. It has given me something to build on and to progress from. It has given color and depth to life. It has made me aware that somewhere there is a true reality and a true purpose to the finite netting that is constantly being woven by generations of human beings. I have faith that someday I shall be able to find my thread, to weave it into the ultimate pattern of the whole."

"When I first entered the class in philosophy I had no idea what a task I was attempting. Now, after four months of this fascinating subject, I have come to the conclusion that I know a lot less about some things and a lot more about others. . . . From all this I can gather but one thing. I have not actually reached the point where I can say my philosophy is this, rather, I have experienced a realization and have exercised my mind for the first time. . . . After examining the abstract yet real things of life, one realizes how odd and complex living is. I, as an individual, want to know more about this process called 'living'. What makes this universe function? Where do I fit into the picture?"

The writer of the following had been in a group where some students expressed the idea that it made no difference whether one believed in God or not; that one could be happy and really live a good life, so why bother about God. After the group broke up, she said, "I'm glad I had a course in religion last year, and now philosophy." It was in this spirit that she wrote her paper that evening.

"Life has meaning — to find its

meaning is my meat and drink.' How fortunate I am! I have faith to start with, to work with, to work for. I have my 'given', my faith, a recognition and acceptance of universal and eternal qualities created by our Divine Father. . . . The consistency of the values that contribute most to the coherent whole of life I have found. I have realized some of the things I sought to prove. . . . I believe in the spirit of philosophy, of ethics, of logic, of metaphysics. By the study of these, by a synthesis of these, I will reinforce my faith. It is a nucleus now, but I have hope that it will expand and form layers of wisdom that will allow nothing to destroy it. Philosophy will be the front trench in my siege for truth and battle for completeness."

Such students have gained the most priceless thing the college can give. It is no cut and dried formula. It is their own adventure in seeking, questioning, and faith, with the companionship and help of a faculty who still are adventuring. It is the finding of meaning and purpose in life through religion.

III

The junior college which places religion as an essential, and therefore central in the education of the student, provides other opportunities with religious values. The regular, dignified, worshipful college chapel makes a real contribution. The coming together for common worship; Jew, Catholic, Protestant; the freedom to use on entering the chapel whatever form she desires; to kneel, to cross herself, to bow, or to use no outward form, helps make recognition of the worth to "be still and know that I am God." The student gains a sense of the universality of worship and common need. The college president who through the conduct of the chapel and through his messages declares his faith, sets forth the place in college to find more meaning in and to claim one's religious heritage, who with vision and understanding leads

his students to see the relevance and relationship of religion to all of life, exercises a strong influence upon the student. Faculty members and wisely selected leaders likewise make their contribution in the chapel service.

The junior college student needs to meet strong leaders who will enlarge her world, and awaken concern for social and religious issues. Many of the junior colleges for girls are in small towns, distant in these days of limited travel, from frequent contact with cities. It is too easy for the student to live in a little world of comfort and personal enjoyment. Few junior college students come to college with much awareness, knowledge, or concern about social or religious problems. During the summer entering students of Colby Junior College are sent a questionnaire which shows some of their religious and social activities, interests, and leadership at home during the past year. In answer to the question, "Have you been interested in any social, economic or religious problems such as race, children's wartime problems, post war planning, housing etc.? List any and tell what you did." The students had little to answer. 21 of 191 students mentioned interest in one problem, 6 students mentioned two. A few said they had read or discussed, but only two had done more. One girl had been teaching in a Negro Sunday school, the other helped plan a high school conference.

The junior college freshman comes with little awareness of social, religious problems, issues and movements of the world, she needs to be faced with some of them during the two years. She needs to begin to know and to realize her relationship and responsibility and to do something. Leaders speaking in chapel or assembly, spending the rest of the day on campus in informal discussions and conferences, help her to enlarge her world and relate herself to it. Some college courses or forums, the International Relations Club and the student

religious organization also contribute. The lack of awareness, knowledge and concern about religious and social issues before coming to college, the accelerated and intensified vocationalizing of curriculum, the absence of seniors choosing work in areas of need point to the great need for planning in this area in order that the student become an active world citizen.

Religious Emphasis Week may become one of the most important events of the year. Well-planned by a representative faculty-student committee, it can enter into all phases of college life. There are significant values in bringing to campus for four days several leaders who in chapels, forums, informal discussion, dormitory groups, college classes, personal interviews, help interpret personal and social religion, and set forth the needs in the world. If the college believes enough in the importance of really centering down for the four days, administration and faculty will make available more time through omitting some class sessions and class assignments. This is another silent testimony to the student that the college believes in religion and counts it worthy of time and money.

IV

The junior college student needs opportunity for varying religious activities under student initiative and leadership through a religious organization, under whatever name. Students of all faiths, working, planning together, discovering new fields in which to adventure, may find deeper religious meanings and values, and often commitments to great causes.

For the freshman student who thinks it is "collegiate" to cast religion aside, or one who comes with little religious motivation, to find a strong student religious organization doing things, facing questions, helps her to be more open minded about religion. For the freshman student who at home has found her church, the

Girl Reserves, a place for her interests and efforts, the student religious organization will provide an opportunity to continue and to make a greater contribution because of her previous experience.

A Jewish freshman made the statement in December that she has found religion since coming to college, that she had written home to her younger brother that he should go back to their Sunday school, for religion was worth while. When asked what had so helped her, she said, "To begin with, in orientation week to go to outdoor chapel with all the other girls, to be led in worship by two of the 'Y' girls made me think. Then there were chapels where everybody together, and I, as a freshman of Jewish faith, have been on the college faculty-student committee on religious activities, where we think about what we need in religion and what will help us live."

The study of the religious needs of the students and the planning of a program to meet those needs should be the constant concern of a carefully selected and representative committee of faculty and students. Students have much to contribute, but they have much to gain through the realization that the college administration places value and importance on the religious work of the college, and finances the budget the committee prepares. She gains much through participating in the discussions and planning, and also in responsibilities she carries out. For the Jewish and Catholic students on the committee there is added value in their realization that they and their faiths are recognized, and that they are asked to help with the total college religious program.

V

Religion in the junior college should reach beyond the college. Classes, chapel, "Y" meetings, conferences, are not enough. They all begin with college students. Religion is more than a personal thing; it is an ecumenical move-

ment. Students need the church. To leave behind the narrow confines of college and enter into the larger community of Christians and Jews, to feel oneself a part of the great world body of Christians or Jews, is essential.

It is no easy thing to interest the student in church. Many have not been regular church attendants before coming to college. Many, with the complete freedom of college, sleep, go out skiing, hiking, or make the excuse of study. Church attendance merely for attendance is not the desired objective, but rather that the student may gain those values which she cannot alone gain, and because she should feel a responsibility to the community and to the church. The excuse that regular college chapel is enough and takes the place of church, fails to make recognition that much of college chapel, too much perhaps, is self-centered in problems of college life. The Christian junior college has a responsibility to work with the church, and the church with the college, to help orient the freshmen into a new church experience.

VI

Religious counseling is a most important part of the program of religion in the junior college. This is more than helping a student in her questions of religious concepts. There are and should be adjustments in the changing relationships which touch religious phases of life such as creeds, observances, teachings, the Bible, the "oughts and the ought nots," different churches and philosophies of life. In the classroom and chapel, from roommates and other students, the student hears statements which challenge her previous religious life and culture or because they are irreligious. These may produce conflicts which will bear fruit outside the religious forms, but yet the basic problems are religious. There are also those more personal problems of the student finding the meaning of life, her purpose. In times of war, conflicts are so great, bewilderment and

futility can be overwhelming. So soon is the junior college student going out, that here rests a great responsibility on the college.

VII

A JUNIOR COLLEGE CONFERENCE ON RELIGION ON THE CAMPUS

The Young Women's Christian Association of Colby Junior College held on November 3-5, 1914, a student conference on "Religion on the Junior College Campus." The purpose was expressed by the students in the theme they formulated with great care: "Pooling our Religious Resources for Campus Life; Workshop for Junior Colleges."

The idea for the conference grew as the new YWCA officers, students completing their first year, began in May to outline their work and plans for the coming year. What should they do? What did other colleges do? Why not find out? Could it not be of mutual help? Some of the new cabinet members had been to a Student Christian Movement Conference at Northfield, and as college freshmen, felt bewildered at times with the advanced thinking of some college seniors and graduate students from theological seminaries. They realized also that there were very few delegates from junior colleges because many did not have Christian Associations. The conference, therefore, which they proposed, was for girls from junior colleges, and it was to be a "student" conference. They wanted the opportunity to "talk together", "think together", "pool", "workshop".

A conference committee made plans which were reported to the Y.W.C.A. cabinet at their bi-weekly meetings during the fall. Invitations were sent to ten women's junior colleges in New England. Most of them did not have a student religious organization, so the invitations were sent to the dean or a faculty member who would be interested to help. No attempt was made to secure large numbers — the invitation suggested that

two students come. Five colleges responded, with twelve delegates: Green Mountain, Larson, Vermont, Endicott, and LaSalle Junior Colleges.

Two leaders were invited, Reverend Chester Fisk of Hanover, New Hampshire, and Mr. Frank Cooley, a graduate student at Yale Divinity School. Two college seniors, alumnae of Colby Junior College, were invited because it was thought that they could look back to the junior college situation and with added experience in a senior college, be able to help in the process of thinking together. The committee was disappointed that they were not able to accept the invitation. A young secretary of the World Student Service Fund came to the campus at the time, and participated in the conference. The secretary of the New England branch of the Student Christian Movement was unable to attend. The committee invited the pastor of the New London Church, two faculty advisors of the "Y" Commissions, and the Director of Religion to be resource leaders. The committee and cabinet discussed whether just the cabinet would attend the conference or whether any Colby student would be welcome. Their decision was, "Let anyone come. They may have ideas, and it's a good way to help some of the freshmen get a start in 'Y'. They will be the leaders next year."

The cabinet and resource people welcomed the leaders and the delegates on Friday evening with a buffet supper served in one of the dormitory playrooms. Students who were entertaining the delegates in their rooms and a few other students were included. They then went to the dormitory living room for an informal meeting where other Colby students joined them. The delegates introduced themselves and it was found that none of the six colleges represented had a student Christian association. One had a very small committee interested in inter-race questions, and

another had a chapel committee that planned a weekly chapel. Mr. Fisk led a very informal discussion on "Finding the Richness of College Life Through Religion." The thoughts expressed pointed to the belief that "religion becomes alive and very vital if presented in everyday life." They talked of possibilities and values in "doing things together", college chapels, discussion groups.

On Saturday morning, delegates attended college classes. In the afternoon they met in three workshop groups: "Planning for Religious Life and Activities on the Campus"; "Ways to Help Religion on the Campus"; "What Religion Can do for Campus Life". On that unusually warm November afternoon, one could see three groups of students sitting outdoors (jugs of cider and paper cups beside them) intensely seeking concrete, practical guidance on definite questions relative to their own colleges. The delegates had come because they desired to have more religious emphasis and activity on their college campus, and they desired help. They raised questions such as: "How can we form a religious organization?" "How could we get a college chapel service?" "With whom should we discuss our desire for some religious activities?" "When many students are day students how could we get them interested?" "What is the best way to initiate a Religious Emphasis Week?" "Where can we get in touch with people for speakers?" "What difference is there between the Christian and the 'good man'?" "Why go to Church?"

The evening session, "Pooling our Religious Resources", was led by Mr. Cooley. There the group discussed experiences of religion and the church, of fellowship together in a common cause, of social action, of what resources for personal living religion can give. The conclusion was to seek to provide opportunities for religion and for religious

action.

On Sunday morning the delegates and the members of the Colby Junior College Y.W.C.A. Cabinet met for an hour before church to evaluate the conference. The delegates told of the help they had received and what they hoped to do: to talk with the president, the dean, to see how they could work together about religion on their campus; to form a student religious group; to enlarge and strengthen an existing group on inter-race questions; to plan a Religious Emphasis Week; to make a "Little Chapel"; to have student participation in some religious service; to have more opportunity for discussions on religious and social problems; to have chapel services, or more than one chapel service a week.

The delegates expressed the desire that another conference for New England Junior colleges be held again next year, and early in the fall. Other suggestions were to have copies of programs, publicity, and suggestions from the other junior colleges, to have for one speaker a student from a senior college who had attended a junior college, to have time for the delegates of each college to meet with one of the leaders or resource people to talk over their particular needs and ideas.

What were the benefits for the Colby Junior College students? Not practical ideas of specifics, but a far greater thing — a greater sense of the worth of religion on the campus, and a recognition that they had more to do on their own campus than they were doing. The fact that twelve students, on a simple invitation from girls in one college, came because religion meant something and they wanted more expression for it on their own campuses, that they so seriously considered how to enlist the backing of administration in their student efforts, drove deeper the sense of worth and the responsibility which rests on the cabinet. It gave an impetus to go forward. Colby Junior College freshmen students who had been active in church at home, who

had attended Young People's Fellowship Conferences, found a joy in having in college something which had meant much to them before. Some students found personal help.

At the time of writing this paper, it is too soon to know what has been happening on these campuses. The conference committee chairman is writing to the delegates, for the committee is anxious to know whether the conference really helped. The dean of one college has told the writer of the enthusiasm of their students on return to their college, and that they had begun to work on their Little Chapel.

To the leaders some significant things in this conference seem manifest. On the part of the students there was a subtle recognition of some difference between junior college and senior college students, both in regard to their thinking and their problem of campus leadership. The less technical thinking was evidenced in the fact that at no time did they question what was meant by "religion", nor did they get into arguments on theological concepts. Still, they thought keenly and analyzed their problems well. They recognized that their campus leadership is a pioneering experience for which they acknowledged they had little or no background. They did not question the place of religion on a campus. Their concern was that they might have it for the benefits they felt it would give them.

The excellent planning, care for details, and execution by the committee showed what college sophomores and freshmen, at the beginning of the year, can do when they take upon themselves a big task and yet know they can get help if they need it. Though they desired the conference to be a *student* affair, the committee sought guidance. At no time did the director of religion meet with the committee, although the chairman and students with individual responsibilities did stop to tell her what they were planning, sometimes just to be sure they were all right, sometimes for help. The chairman expressed thanks for her task because she was so thrilled over all she had learned doing it. The delegates, by the fact of coming, and by the fact that in several cases the sophomores had brought a freshman delegate as well, by the intense interest and attendance at all sessions, showed their desire and willingness to undertake leadership on their campuses.

No definite conclusions can be drawn from one conference such as this, but the apparent values which are evident lead to the question whether there is not a valuable place for the small junior college conferences under student initiative. These junior college freshmen and sophomores need that opportunity for something bigger than themselves and the wider outlooks which they may receive both in planning and attending it.

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A CASE FOR THE RELEASED TIME SCHOOL

HORATIO SEYMOUR HILL*

IT IS our experience that the released time school is gradually moving to the front as the church's most effective agent for character education. By way of contrast and from the point of view of making a case for the released time school, a few of the characteristics which seem to me to set it off as a powerful educational force may be stated:

1. The released time school affords a great opportunity for training children in brotherhood. Usually children come to Sunday school all dressed up and on their best behavior. In contrast, they come to the released time school just as they are — Methodist, Baptist, Presbyterian, Episcopalian — from the store front, middle sized, and large church; in the very process of worshiping, study, working and praying together across denominational lines they receive training in brotherhood.

2. In the released time school the attendance is consecutive, while in the after-school hour and Sunday school, it is spasmodic. Because the teacher has the same children from week to week and from month to month, she is placed in a position where she can work creatively and constructively in helping them to develop ideals of habits and character. A sixth grade released time teacher in an eastern city remarked, "Consecutive teaching makes all the difference in the world. My class has completed the 3-4-5 year cycle in the released time school, and now as we begin the sixth grade work, I can see the progress they have made in character development and in the acquisition of fact."

3. The trend in the released time school is toward an interfaith community. There is great opportunity to build a community spirit. Children learn to appreciate and understand churches that are different from their own as Baptist, Methodist, Presbyterian, Congregational and Episcopal all bow at the altar to worship one God, who is the Father of all.

4. Children have a higher regard for the released time school than they do for the Sunday school or any other religious school. First, because they are excused to attend released time classes. This makes released time education equally as important as health education, the other outside activity which they are excused to attend. Second, because some of the courses of study in the released time school are closely related to and refer back to things they have discussed in public school. Some of the children who had attended one of the released time schools in Harlem were so responsive in a discussion in their public school on Palestine that the teacher remarked, "It is gratifying to see that some are so familiar with the land, customs and people of Palestine." One of the children answered and said, "We have been studying about Palestine in our released time school." As a result of this remark by this little girl, four new children were won for the released time school.

5. The released time school challenges the church to a higher standard of teaching. From the point of view of the child, this is important because it gives religion a status and affects the behavior of children in regard to things spiritual. From the point of view of the teacher, it is important because it elevates the

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teaching of religion to the level of public school education.

6. The released time school offers a grand opportunity for reaching the unchurched for Christ. Out of an enrollment of 393 in six released time schools in Harlem, there were ninety-nine children who had no religious connection. The supervisor of these released time centers wisely distributed the names of these children among her staff and each teacher was asked to visit three homes a week with the hope of bringing the ninety-nine into the fellowship of the church. The released time school is a good feeder for summer camps and for the boys' and girls' clubs of the church. In Harlem there are scores of children who made their first contact with the church through the released time school.

Let us look for a moment at the released time school as a laboratory for training in Christian living. In a certain released time school there had been a discussion of "God's care for his own". During the discussion one afternoon, it was observed that three children, ages six, seven and nine, from a poor family were absent and had been for two weeks. Upon investigation, it was discovered that the children's absences were due to the fact that they had no rubbers and shoes. The children expressed themselves in helping God to care for his own by taking up an offering to buy shoes and rubbers for their absent friends.

In another released time school the teacher asked her class, "Are prayers answered?" Billy replied, "God doesn't always say yes. He sometimes tells us no, but in reality our prayers are an-

swered". Jane said, "We sometimes do not get what we want, but it always comes out better in the end."

These two simple cases, which could be multiplied a hundred times, illustrate the creative approach both on the part of the teacher and the child in the released time school. On the whole the approach is psychological, creative and constructive. It is proceeding on a sound, educational basis because of the emphasis placed on parental education and parental cooperation. One supervisor in Harlem is so optimistic about the possibility of bringing parents into the educational program of the church in the released time school that she hopes sometime in the near future to add to her staff a home teacher whose responsibility would be to hold parent conferences, take literature to the home, conduct parent classes, acquaint the minister of the church with the problem of the released time school, and to make twenty-five visits to the homes monthly.

While the released time school is making progress, three conditions must be met before it can come to its own and be a dynamic educational force in the world:

1. There must be an awareness on the part of the church to accept the responsibility for the Christian education of the children of its church and community.

2. There must be an adequate central educational fund made possible by a united community effort.

3. There must be an ever-increasing staff of well-trained teachers to make possible the establishment of released time centers in every neighborhood.

A COMMON SENSE APPROACH TO THE NATURE AND FUNCTION OF THE CHURCH

FRANK N. GARDNER*

THE CHRISTIAN Church is a type of community. In older cultures like those of Europe persons find it easy to think of "community" as something *given*. It is conceived of as given in various ways such as through race, blood, culture, and geography. In the political field German Nazism was successful in founding a mystical cult based upon this assumption. Continental theologians, similarly, have stressed the idea that the church, or Christian community, is something given. Emil Brunner's conception of the givenness of community is a typical example.

Certainly there is some truth here. There is a sense in which our perspectives, our values, our means of linguistic communications, and our world views are *given* to us, whether we like it or not. We are born into a culture. We inherit its traditions, its ideals, its fears, its goods, its hopes, and its evils. We are all biased and colored even when we think that we are being very objective. No matter how much I may study Chinese life or Indian life, I shall never be able to see the world from the same perspective as a Chinese or an Indian. I may increase my understanding and partially "see as they see and feel as they feel", but only one born and reared in such a culture can fully appreciate and understand the perspectives of his

people.¹ In this sense, community is always in part *given*. It is the result of chance and environment.

Typically American on the other hand is the idea that community is an achievement in social living. Out of a diversity of nationalities, languages, mores, customs, and cultures, the American community has arisen through a process of experimental interaction. Consequently, our tendency is to think that the European is guilty of reading back into the primordial life of his people the fairly standard structure of culture which is the historical achievement of his community. To most Americans, it would seem almost obvious that simply because persons happen to live in geographical proximity to each other does not mean that therefore they have community. Persons living in the same town, or block, or apartment do not necessarily have, or manifest, community.

Similarly, a community is not simply a group of people sharing the same interests. Actually, people may share the same interests but have no community. Japan and China both have an interest in China, but they do not have community. Even where there is mutual interest without antagonism this interest may be but a passing fancy. Community seems to demand some degree of permanence, that is, length of time. A like criticism can be offered of the idea that community is the acceptance of a common method — such as the idea that scientists have

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1. This fact and the problems of inter-cultural understanding rising out of it is the genesis for Karl Mannheim's constructive suggestions in *Ideology and Utopia*.

"community" because they are all agreed as to the *method* of procedure and investigation.

Without further analysis, we can say that seemingly there are two aspects of community. One is that community in a sense is *given* in that we are born into a social structure of relations and connections. We live in a contextual pattern of mores, traditions, values, language, perspectives, and a world view which is *given* to us. The other aspect of community is that the persons making up a true community share a common quality, or attitude, or spirit, which perhaps is in part given, and in part achieved.

Historically, the Christian faith from its very beginnings has been connected with a community. Long before this faith was defined in creedal statements it found expression in the group of men and women who had followed Jesus during his lifetime. After his death they continued to practice what he had taught them while they waited for his return. The Christian community, the church, was neither organized nor instituted deliberately. It arose spontaneously and grew through an association of persons united by a common loyalty and purpose. They had been called by Jesus to live as if they were already in the Kingdom. They tried to do this while he lived. When he died they endeavored to continue such living until he returned, which happening they expected at any moment.

However, one exceedingly disturbing factor bothered them. Jesus had spoken of the Kingdom. He had set in motion forces which created a brotherhood to live for the Kingdom and to inherit it when it came. But though they waited faithfully, it did not come. Therefore they were compelled to maintain themselves in a present secular and evil world and at the same time try to live as if they were already in the Kingdom. They faced the inescapable fact that unless the church could somehow fit itself into the life of the world it could not survive.

If it did not survive it could not fulfill its divine calling. Thus it had to be a part of the world, coarse and evil though the world was.

Ever since, the church has been confronted with the paradox of living in the midst of a particular culture and yet also being compelled to try to live above it. (This paradox is the one which caused so much heart searching at the recent Cleveland Conference).

Here the church is—sharing the communal life of a nation or culture and thus being limited in a very real way by the limited perspectives, traditions, and values of its particular nation or culture. The church cannot abstract itself from the life of the nation or of the culture in which it lives. Yet the church forever struggles to free itself from the coercive bonds of its culture. It seeks to rise above the evils and limited perspectives of its culture and thus radically criticize its culture, and itself as well. In theological language, it is "in the world but not of the world." How can this paradox be solved? This is the perennial problem which confronts the church. It can only be solved by seeing clearly the distinctive character of the Christian Faith and the essential difference between Christianity and an ethnic religion in regard to their relationships with a culture.

One of the fundamental characteristics of any ethnic religion is its nativity to its culture. While an ethnic religion may critically protest against changes in the culture it cannot and dares not criticize the culture itself. Since it is part and parcel of its culture the best of its culture is embodied in it. It voices the hopes, the ideals, the aspirations, and the values of its culture. An ethnic religion is the guardian of the noblest achievements of the past and the conserving force of the values created in its culture. While this is undeniably true, it is also true that to a very great extent the evils of its culture are also embodied in an ethnic religion. An ethnic religion seeks

stability and avoids change. It looks with suspicion upon novelty. It endeavors to form restrictive molds into which the life of its people are channeled in order to preserve the values of the people. It is the champion of its culture against alien forms. Such an ethnic religion was Judaism.

In contrast, a prophetic religion rises out of crucial periods in the history of mankind. It arises when "the acids of modernity", of change, and of conflict have eaten away all but the vital core of an ethnic religion. This vital core interacts with the forces of conflict — with other and diverse perspectives and values and cultures. Such a process of interaction is carried on over a long period of time with repeated baptisms in alien cultures. After perhaps generations of critical self-examination, interaction, refining, cross-fertilization, and re-integration a prophetic religion emerges. Historically one can see in retrospect this process at work in the evolution of primitive Jahwism into Christianity. The ancient tribal ethnic religion of the Israelites passed through many rugged periods of conflict and interaction with ideas and perspectives from other cultures and religions such as the Egyptian, Moabite, Canaanite, Philistine, Babylonian, Assyrian, Persian, Greek, and Roman. Out of this long process of interaction and conflict there gradually emerged the superb ethical monotheism of the great eighth century prophets and the religion of Jesus of Nazareth, which later spread over the world as a prophetic faith with a world outlook.

But this process had a further development which has never been completely realized. This was an independence of the Christian Faith from the coercive bonds of any culture. Neither Christianity nor the church can be *identified* with any nation or culture. The church is peculiar in that it is a community fostering a religion which is not committed to any specific culture. Nor can

it be identified with any specific ideal or value of any culture. The church is a peculiar community in that it is the association of persons who are *committed to the source of all goods and values*. Instead of being committed primarily to values already created, the church is committed to the creative source of all value. This is a vital distinction.

Because of this peculiar commitment the church is free to critically examine any culture, to indict it if necessary, and to transform it so that God's creative power can achieve greater growth of value. It endeavors to tear down all obstructing barriers to the creative act, it seeks to remove conditions which frustrate the growth of value. The church is the carrier of this committed life. Instead of being "a closed corporation" it seeks to provide those conditions of openness, freedom from fear, hatred, suspicion, and a willingness to be modified which are the essentials for creative interaction.

The church is thus not any congregation nor the sum total of congregations. It is the community of the committed to God who is the source of created good. It is the community of all those who are willing to discard even their most cherished values, if necessary, so that God can work. We "seek first the Kingdom", and we hold "that he who seeks to save his life shall lose it." This sacrificial way of living is symbolized by the cross. The cross stands for this crucified life—a way of living in which our most cherished created goods, be these bread, peace, democracy, or what not, are, and must remain, secondary values. All cultural and individual values great as these may be, our individual and collective ideals and hopes, are but as ashes in the presence of the living God who makes all things new.

Anders Nygren has called to our attention the tremendous significance for the church of *Agape*, sacrificial and redemptive love, true Christian love, the love of

God. In his terminology the Christian community is the community of those who practice this way of daily living. Christian love does enable a man to rise above racial and cultural bonds and differences. It does help a group to be free and open for sympathetic and appreciative interaction. It does help to provide the conditions for the transforming of individual and collective life. We are "born again" many times as Christians.

The function of the church is therefore to foster sensitivity toward and commitment to God supremely. It should seek to help men to understand the meaning and significance of human life in relation to this culture transcending reference. The transcendental reality which alone can deliver man from the relativities of history is an actual event operative in *this world* of time-space. It is not transcendental in the sense of being outside or beyond history and the world. The church can and should interest itself in all kinds of plans for human advancement and enrichment. But the church should never allow itself to be identified with any set goal or program or ideal, whether such be capitalism, socialism,

pacifism, democracy, or any other. The church must keep its primary commitment so that it may sit in judgment upon all programs and ideals in the light of its ultimate reference. It must be able to say which is the better of alternatives as such alternatives vary in offering more or less opportunities for the creative work of God.

With the increased opportunities afforded by our present world situation due to the collapse of long-held and accepted created goods, the conflicts of alien cultures, and the cross-fertilization of perspectives, such a commitment as we have described will assist in bringing in a new and greater epoch in the history of the world. Only by absolute commitment to that objective reality which is the source of all created good can men all over the world be brought to realize that human life is anchored far beyond cultural traits and differences. Only thus can men through love be partners with God. Only thus can men be brought humbly and sacrificially to work out their lives in closer harmony with God who is the author and finisher of the destiny of man.

BOOK REVIEWS

Adolescents in Wartime. Annals of the American Academy of Political and Social Science. Volume 236, November 1944. Single copies \$2.00. Annual subscription to this bi-monthly publication \$5.00.

This issue of the American Academy is of vital importance to ministers, social workers, parents, and educators.

Twenty-four specialists from numerous and varied fields present twenty arti-

cles centering in the adolescent at home, at school, at work, and at play — (in war, is omitted). Among the writers are psychiatrists (James Plant, Carolyn Zachry), educators (Kinsley Davis, James Bossard, Ernest Groves, George Gardner), research workers (Eleanor Boll, Warren Thompson), and U. S. Children's Bureau leaders (Katherine Lenroot, Beatrice McConnell).

The articles are arranged in five general divisions — three are on "back-

ground," seven on "social and family setting," four on "wartime employment," three on "health and hygiene," and three on "selected problems."

In a symposium one expects to find some overlapping, and a variety of approaches and points of view. These are present in this volume. But the happy surprise of this symposium is the unity, the breadth, and the depth of the articles. There is a unity in the clarity of issues concerning the fourteen to eighteen year olds, who in 1940 numbered 12,303,000 and a unit of sympathy for these adolescents who are today carrying definite responsibilities in the war effort. There is breadth in the articles which is shown in the extent of the topics. There are areas which are not touched and more selected problems on positive contributions of adolescents — e.g. accomplishments in Industry, Vocational Growth in Wartime, Reducing Racial Tensions Among Adolescents — might have enriched the volume. But the volume covers a wide range of the adolescents' life. In depth the articles provide both current information and basic data on the inner drives, patterns of action, choice of values, social and cultural problems of adolescents. This volume provides a popular and informative college course on "adolescents in wartime."

Anyone who wants to know pertinent facts and informed points of view, as well as possible aids and definite cautions in approach concerning adolescents, will want to read and study this volume. When one has read and studied this volume he will thank the American Academy for this significant issue.

Leonard A. Stidley



W. S. FLEMING, *God in Our Public Schools*. National Reform Association, Pittsburgh, 248 pages, \$1.50.

For many years the author of this book has been engaged in campaigning to put religion in the public schools, and this book puts into "permanent form the facts and convictions which have come to him" during this crusade.

Behind the book is the important but complex topic of the nature, organiza-

tion, and significance of religion in the history, current life, and future development of the United States. The author simplifies the topic as is shown by the title of the book.

The author rests his case and assembles his facts and judicial decisions on the following thesis: The public schools make the nation; the early public schools were religious but became secularized, and crime and irreligion resulted; the present substitutes of religious education are inadequate; legally the United States is a Christian nation, although church and state are separate; and Christian public education is both legal and essential. Hence God must be put in the public schools, and can be put there by "voluntary cooperation among Protestants, Roman Catholics, and Jews" in seeing that the proper "Bible teaching law" is enacted.

The author is to be commended for marshalling data on this basic problem, and for focusing attention upon a major issue. But to rest the case of religion in the life of the United States on "legal decisions" and on a "Bible teaching law" — important as these may be — is to over-simplify and to underestimate the problems of the public schools and of interfaith relationships, as well as the nature of religion and of religious education.

Doubtless many persons will agree with the need to which the author points, but many will disagree with his analysis and with his proposed solution. In a nation as extensive and heterogeneous as the United States, many and diverse approaches, rather than one, will be necessary in relating religion to the education of youth.

Leonard A. Stidley



CHARLES H. HEIMSATH, *The Genius of Public Worship*. Scribners, 204 pages, \$2.50.

Renewed interest in public worship has called forth many books on worship in recent years. None offers more practical and valuable insight into the meaning and usage of public worship as distinguished from private worship than

this book by Dr. Heimsath. In addition to tracing the development of ancient religious observances and discussing differences in formal practice among Protestant churches, the author presents a clear analysis and a sympathetic appraisal of differing Protestant and Catholic ceremonials.

Interpreting public worship as the ceremonial art of the church, Dr. Heimsath asserts that "worship is man's endeavor to infuse with intensity and lift to the form of art the expression of his common aspirations, hopes and faiths." It is the author's conviction that "only as ceremonial art can his praise be worthy of his own dignity and of God's majesty."

Written in simple, non-technical language, this book is concerned with the value of worship to the worshipper and with the importance of worship for society. Although it is not a textbook, a manual, or a source-book on worship, it will appeal to the reader as being among the most rewarding and enlightening volumes on public worship yet written. Ministers both young and old will find it an invaluable aid to their conduct of public worship. Laymen will welcome it for its direct and wise discussion of one of religion's most significant experiences.

The Genius of Public Worship will be more than a Religious Book Club Selection. It will be named an outstanding contribution to the understanding of public worship by all who read it.

Irvin E. Lunger



RIGHT REVEREND MONSIGNOR GEORGE JOHNSON, *Better Men for Better Times*. Catholic University of America Press, Washington, D. C., 125 pages, \$1.00.

This publication, sponsored by the Commission on American Citizenship of the Catholic University of America, is an official formulation of the principles of Catholic education. While intended primarily for Catholic educators, it is of interest to non-Catholics as indicating the trends of modern Catholic education.

The discussion is set in the framework

of American democracy and is oriented toward the preparation of Catholic youth for American citizenship. Democracy is interpreted not only in terms of the sacredness and autonomy of the individual, but equally in terms of social responsibility and cooperation. Insistence upon free enterprise and the autonomy of the local community is balanced by a realistic recognition of the extension of Federal functions is an increasingly complex American democracy.

Great emphasis is placed upon participation by Catholics in cooperative community enterprises for the common good, involving all racial, cultural, and religious groups.

Readers of this Journal will be particularly interested in the author's advocacy of a system of education based upon experience in life-situation, free self-activity, and responsible social participation — a far remove from traditional catechetical instruction.

Notwithstanding the strong emphasis upon social programs involving health, housing, decent standards of living for the industrial and rural worker, the family, and the rights of minority groups, the central theme throughout is that better times await the emergence of better men and that the reconstruction of society must begin with the reconstruction of the individual.

The discussion throughout is irenic, non-dogmatic, and socially-minded. It suggests the possibility of a closer cooperation of the church with other community agencies and better working relations of the great faiths as they face a common social responsibility.

William Clayton Bower



PAUL M. LIMBERT, *Christian Emphasis in Y.M.C.A. Program*. Association Press, 147 pages, \$1.00.

The writer states that he "has sought to reflect accurately the viewpoint of the Y.M.C.A. movement and to record faithfully the present status of Christian emphasis in the programs of Y.M.C.A.'s." In his record Dr. Limbert shows that the Y.M.C.A. has become a big business enterprise with "laymen" largely in control. The "religious emphasis" has been

an attempt to put religion into every activity, making the quality of personal-social relationships manifest the Christian spirit.

Repeatedly the term Christian is used as a descriptive adjective — Christian insight, Christian principles, Christian outlook, Christian quality, Christian spirit, Christian fellowship, Christian purposes — but it has very vague connotation and seems to lack satisfying definitiveness. To make programs either "religious" or "Christian," many Y.M.C.A.'s seems to feel the need for "special religious" vocabulary, occasions, and places — theological commitments, Bible study classes, chapel services, promotion of church relationships, Spiritual Emphasis Conferences, and a Religious Emphasis Week.

The book is an excellent illustration of the difficulty many "liberals" have in maintaining a consistent functional religious philosophy and in making specific the characteristics of "religious" or "Christian". They constantly revert to the use of stereotypes and shibboleths, magnifying traditional forms as specially religious, instead of clarifying the empirical bases for faith and giving modern dynamic meanings to such expressions as spiritual, religious, and Christian.

The book is valuable as a reflection of the status quo in the Y.M.C.A. It indicates some confusion, and a conservative lag, but it also reveals many progressive forces and leaders alert to critical needs.

Ernest J. Chave



ELIZABETH McE. SHIELDS, *Music in the Religious Growth of Children*. Abingdon-Cokesbury, 128 pages, \$1.25.

Delightful reading, intensely practical, unique in its field — such a book is *Music in the Religious Growth of Children*. It combines the sound pedagogy of an experienced public school teacher together with the practical touch of a pioneer adventurer in the field of religious education of children. The purpose of the book is to reveal the vast storehouse of possibilities which music

affords in leading children to a genuine worship experience.

"The best of poetry in the best musical setting," is alone worthy to motivate a child's worship of God. Jazzy, trashy songs, chosen because children can shout them louder than any others, finds searching criticism and constructive suggestions awaiting them in the chapters — "Selecting Children's Songs and Guiding Principles in Using Songs."

Teachers of children under twelve in church, weekday or vacation schools will find it a profitable reading and study book. Parents seeking to train their children to enjoy good music will discover a ready helper in their important task.

Robert E. Lewis



J. PAUL WILLIAMS, *The New Education and Religion*, A Challenge to Secularism in Education. Association Press, 198 pages, \$2.50.

Like a brief shower on a sultry summer's day is this book by the head of the department of religion at Mount Holyoke College. It partly clears the air, partly settles the dust, causes seeds to grow, and presages more rain. Which is to say that here is a really fresh approach to the mounting anxiety over the alleged absence of religion from public education. Competent knowledge of the history and psychology of religion, of educational psychology, and of methods of teaching, is combined with warmth of religious conviction and venturesomeness. The treatment of this touchy subject is for the most part unconventional; it is often provocative; always it is genial. Old problems are deepened or discarded because they are treated with more kinds of realism and with fewer religious inhibitions. Here, in short, is a major, not minor, contribution to the much-needed re-thinking of the place of religion in American culture. The book has limitations, naturally, but for the most part they are of a kind to add vividness to the substantial values.

In the current arguments in favor of teaching religion in the public schools, what is the meaning of "religion"? As a rule, whenever the desired educational practice is made specific, there stares us in the face an at least questionable implication as to the church-and-state relation that would result. Professor Williams undertakes to avoid this pitfall by a preliminary statement of the sense in which he intends to use the major term, "religion". He points out that in the current arguments, both pro and con, the term usually has at least a slant towards one or another particular religion of church or synagogue. For him, on the other hand, religion is a universal fact of human nature. It is the pursuit of some dominant value which, *qua* dominant, represents to the pursuer of it some finality in the nature of things. It follows that religion already is in state education, for it is committed to certain values as finalities — committed to them partly by speech, partly by silence in situations that do the talking without words. Hence, our question is not, "Shall we insert religion?", but "What kind of religion already is there?" The author's complaint is that educators as a class have not faced this reality in the situations with which they professionally deal, and that, as a consequence, the schools have drifted into the teaching of "secularism", which is a debased kind of religion. What he means by "secularism" will have to be considered later in this article; but, whatever it means, his call to educators is to choose superior values. Superior values, *religious* values, can be chosen and promoted, he insists, without insinuating into the public schools any dogma, theology, metaphysical standpoint, or ecclesiastical practice. He would leave to the home and to private schools such as parochial schools and Sunday schools the whole function of promoting church or synagogue forms of religion. He calls loudly, in fact, for a revival and a reform of the teaching of

religion by these agencies.

The term "teaching" is subjected to not less critical scrutiny. Indeed, we are treated to a well-considered digest of what is known about effective method in the teaching of religion, a digest in which educational psychology plays its proper part. The usual over-reliance upon mere information is avoided, and the relation of emotion, and of practice, to effective choice among values is fully recognized. The author would have both the church school and the state school carry through the entire process of teaching and learning religion — learning it in the sense of acquiring ideas and likewise in the sense of making a personal commitment. Here he becomes a bolder proponent of religion in state schools than most of his predecessors except such Catholics as abandon the separation principle. For him religion is not desired as a kind of "me, too" in a list of studies, nor as an "also ran" in a list of desirable loyalties; he would not append religion to institutions that can live without it; he would not reinstate anything that the schools did in the good old days before they became secularized. Instead of this he insists upon what, paraphrasing "Let the church be the church", might be expressed as "Let the school of democracy be the school of democracy". For him this means two things, neither of which involves any departure from the principle of separation of church from state. His statement of them is the climax of the book, and its most distinctive contribution to the rethinking of education.

Let the schools, he says, teach facts *about* religion, particularly facts about our history as a people, and about the religious factor in our culture. This would involve no religious commitment of either teacher or pupil, no entanglement of church with state, no curtailment of anybody's religious liberty. This is one of his two main proposals. The other makes use of his carefully-thought-out definition of religion. Let loyalty to

democracy be treated explicitly as religious! This is simple realism. There is an inherently religious quality in democracy when it is taken as a way of life and not merely as an institutional mechanism — inherent because the alternatives between which choice is made go to the very bottom of personal existence. This choice, in and of itself, is an act of faith and trust in a reality that is taken as final. In this glowing appreciation of democracy the author exhibits something like prophetic fire; he exhibits also a consistency that is not always found in the proponents of religion in the state school. Not seldom they have told us that religious faith is the indispensable cornerstone of democracy, but when democracy — authentic and deliberate democracy — is practiced outside of "the" faith, the religiousness of it is almost invariably ignored.

Both parts of this two-fold program look in a *direction* that I have long believed to be the correct one. But *direction* is one thing, *terminus* is another. It is true that state-controlled impartation of any kind of factual knowledge is consistent with the principles of the Constitution. But legality and practicability are not identical. Social forces, without either resorting to law or to lawlessness, often determine the practicability of displaying facts or truths that are disagreeable to a considerable proportion of the population. There are important facts and truths with respect to our economic and political life as well as our religious life that simply cannot at present find a door into our public schools. This aspect of our problem receives no adequate treatment in this book. Some of the most vital facts that Williams thinks the churches would acquiesce in having the school teach are unknown, evaded, or mis-valued within the churches themselves. Neither the Roman Catholic church nor most of the Protestant churches would permit their own schools to teach these known facts and truths.

Imagine a public school in the process of teaching them! For example, fancy a teacher unfolding to pupils the historical record of the churches, both Catholic and Protestant, with respect to religious liberty, or with respect to their relations with rulers of states. As to democracy, only here and there does a religious fellowship practice it as religion. Few of the churches are democratically controlled; the Roman church is and intends to remain an absolute monarchy in what it regards as spiritual affairs. As to liberty of thought there are at hand important data such as anti-evolution laws and ordinances, likewise the Scopes trial. Most Protestantism (with reservations) and all Catholicism (without reservations) adhere to a doctrine of revelation that implies or directly claims that some men have authority to censor the beliefs of all other men. Protestants practice censorship bashfully, but Catholics have the virtue of doing forthrightly what they think is their duty. Dr. John A. Ryan has attained a kind of educational eminence by pointing out frankly that ecclesiastical authority as his church understands it might sometime bring about the revocation of our constitutional protection of religious minorities. The volume now under consideration mysteriously neglects to reckon with these obstacles that religion itself presents to the teaching of religion in the public schools. It should be obvious that the churches are responsible for our educational impasse not less than the public schools.

This book calls itself "a challenge to secularism in education". What is "secularism"? Is promotion of the knowledge called science while saying nothing about the creeds what this term means? Certainly the author repeatedly complains that the churches and the schools lack some sort of contact with each other; he deplores this because he thinks the churches contain in themselves something that is vital to civilization; yet he treats democracy as if it could be re-

ligious without depending upon the churches. Here is a gap in the exposition, and it is not filled by calling secularism itself a kind of religion. On the author's own terms, if secularism is a religion, it is devoted to some kind of value as supreme. Why, then, is there no exposition of the supreme value that secularists mistakenly take as representing some ultimate reality? Defining secularism as "the religion of those who oppose the traditional religions and favor a mechanistic philosophy of life" (119) makes no reference to any specific valuational attitude. I doubt whether "secularism" in any of its uses contributes to straight thinking on the part of anybody. But, if we are to use it, should it not signify adherence to undemocratic elements in our traditional ethics? This traditional ethics is one of the supports of economic conduct that is anything but democratic. It actually approves control of the labor of A by B for B's own profit and by means of the present or prospective hunger of the laborer! Is this, perhaps, the core of the evil against which, calling it secularism, this whole book is driving?

George A. Coe

BOOK NOTES

DAVID ABRAHAMSEN, M.D., *Crime and the Human Mind*. Columbia U. Press, 244 pages, \$3.00.

Anti-social behavior, of which crime is a heightened form, results from drives or urges within the person, frequently subconscious, coming into conflict with socially established norms. Such acts have frequently not one but many motives. Inner conflicts, frustrations, and disappointments frequently serve to stir the drives which result in crime.

In this completely satisfying study, Dr. Abrahamson, psychiatrist, analyzes the whole question from the standpoint of behavior and of the pathological tendencies involved.—C.J.W.

MARTIN ANDERSON, *Planning and Financing the New Church*. Augsburg, 80 pages, price not shown.

Mr. Anderson is not an architect, but one who has had the responsibility as minister of

leading in construction of three churches, and has had opportunity to study the question thoroughly. He writes in three parts: first, concerning the architectural considerations involved; second, about the financing, and third, style. The third section includes fifty pages of photographs and drawings illustrating various questions of structure. The book will prove of great value as preliminary reading to any committee facing the building of a church edifice.—W.H.G.

GERTRUDE ATHERTON, *Golden Gate Country*.

Duell, Sloan & Pearce, 256 pages, \$3.00.

The Golden Gate country is that area of California centering around the great San Francisco Bay, from Monterey to Mount Shasta. Miss Atherton has immersed herself in its story and its history, and writes with a clear and stimulating mind of its early development, its great and not so great men, and the episodes that were the turning points in its development.—T.B.A.

HILAIRE BELLOC, *Sonnets and Verse*. Sheed and Ward, 203 pages, \$2.00.

Belloc is a Frenchman who lived his life in England, a prolific writer of prose (largely controversial) and poetry. Here is his principal contribution of verse. It reveals him a classical poet. Sonnets, songs, epigrams, ballads, lyrical and didactic verse — every bit of it good poetry. His many followers will rejoice in the collection.—G.M.C.

CLAUDE G. BOWERS, *The Young Jefferson*. Houghton, Mifflin, 544 pages, \$3.75.

This is the third book of a Jefferson trilogy, and covers his life from 1743 to 1789 — from before his birth, through childhood and youth and young manhood, up through his travels abroad and triumphal return — his preparation for leadership in heredity and ability, in education and legal training, and in the political experiences which prepared him for his loftier service. This three-volume biography is almost definitive. It is written by a statesman who himself is now an Ambassador, well written.—E.L.D.

WILLIAM W. BRICKMAN, *A Guide to the Study of Anti-Semitism*, Jewish Coordinating Council, St. Louis, 26 mimeographed pages, no price.

This is an excellent outline for those who wish to make a study of anti-Semitism — its causes, its historical manifestations, and ways of overcoming it. An extended annotated bibliography of literature on this subject is also given.—R.W.S.

LOUIS BROMFIELD, *Pleasant Valley*. Harper, 302 pages, \$3.00.

A number of years ago America's popular author "rediscovered" Pleasant Valley, Ohio, bought up four run-down farms and gradually

rehabilitated them with wise agricultural methods. He writes of the farm, the work, the methods, the animal and human friends, in a manner that would make any city man hungry to get out and do the same thing. Incidentally, a good book on agricultural procedure.—*P.R.C.*



BETH BROWN, *Universal Station*. Regent House, 392 pages, \$2.75.

Miss Brown has written a fantasy of life in that Universal Station which is "intermediate between heaven and earth," at which people stop on their way upward when life has departed from the bodies that have held them back. Her characters are human and fine, her situations realistic, her writing flawless.—*E.L.D.*



WILLIAM ADAMS BROWN, *How to Think of Christ*. Scribners, 305 pages, \$3.00.

"All through his life," says Dr. Brown, "Jesus was acutely conscious of the contrast between the free spirit which is the life-blood of vital religion and the rigid rules by which his contemporaries tried to limit the spirit's working." To explain this "free spirit," and to show how the limits of theology are false to it, is the core of this thought-provoking book, the last Dr. Brown wrote, completed very shortly before his death two years ago.—*G.M.C.*



JOHN S. BRUBACHER, Editor, *The Public Schools and Spiritual Values*. Harper, 222 pages, \$2.50.

"Spiritual" values are not the "religious" values of doctrine or practice which churches desire children to acquire, but rather the values of personality integration and realization, co-operation, and anything that will lead the child in the direction of the "good life." It is possible that this may be developed in connection with a realization of the Great Spirit whom most of us call God. Eight outstanding educators (of whom six are university professors) have joined in studying the entire question under Professor Brubacher's chairmanship, and offer the results of their thinking in this valuable book.—*R.C.M.*



ANNA C. CHANDLER, *Dragons on Guard*. Lipincott, 191 pages, \$2.50.

Mrs. Chandler is the story teller for New York City's school children who come in vast numbers to the Metropolitan Museum of Art to hear her. Ten stories of Chinese life have been built around that number of historical epochs, stories which can be read or told, for elementary grade children. Each is prefaced by three or four pages of explanation of the period in which the story is laid.—*W.H.G.*



JOANNA C. COLCORD, *Sea Language Comes Ashore*. Cornell Maritime Press, 213 pages, \$2.25.

Miss Colcord was born at sea, the daughter

of a seafaring family, and has lived in the midst of the language of seamen. She has brought together a large number of common expressions of seamen that have entered our common language. For anyone interested in picturesque expressions, or in the origin and relationships of words, her book will be useful.—*A.H.*



EDWARD S. COWLES, *Don't Be Afraid*. Wilcox & Follett, 251 pages, \$2.00.

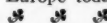
A dynamic, stimulating, encouraging book on mental hygiene for laymen who need to be informed and helped, and for professional folk who need to be revitalized to know how success may result from their efforts. "How to get rid of fear and fatigue" is the sub-title. Most illness is the result of nervous tension or fatigue, he maintains. That they can be discovered and relieved he also maintains, and then shows how.—*E.L.D.*



CHRISTOPHER DAWSON, *The Making of Europe*. Sheed and Ward, 317 pages, \$3.00.

First published in 1932, now reprinted because it is so apropos to the present world situation. Europe can be a sort of spiritual unity, he maintains, inspired from within by a living process, or it can be a number of disjointed, separatist, jealous nationalities each living for itself and against its neighbors.

From the year 400 to 1100 there was such a European spirit. The author writes the history of that period as of a living, vital thing with a sort of spiritual unity. He shows the processes which brought about that unity, and (though he does not say so) makes a real case for that sort of Europe today.—*W.H.G.*



J. R. DUMMELOW, Editor, *One Volume Bible Commentary*. Macmillan, 1092 pages plus maps, \$3.00.

Nineteen printings and two revisions since 1908 seem to testify to the popular acceptance of this comprehensive commentary-encyclopedia. The 1092 double-column pages of eight point type required to present the commentary give us simply, but splendidly, a commentary on each of the verses or paragraphs of the Bible. It is excellently done. Prefacing the commentary are 153 roman numerals pages of general articles dealing with twenty-nine questions of scholarly and general import, answering questions a lay reader needs to understand as background to his understanding of the Bible itself. Mr. Dummelow was ably seconded in his work by thirty-eight noted British scholars.—*G.R.T.B.*



SHERWOOD EDDY, *I Have Seen God Work in China*. Association Press, 137 pages, \$1.50.

For three decades and more Sherwood Eddy has visited China — time and again — as a representative of Christianity. He has spoken to hundreds of thousands of that nation's elite. He knows the great men and the problems

they face. He feels profoundly that "God is at work in China," and that the future of that land will be impressive, and Christian. He writes in the first person, and at first hand.—P.N.



MARJORIE FISCHER and ROLFE HUMPHRIES, Editors, *Pause to Wonder*. Julian Messner, 572 pages, \$3.00.

Eighty-two selections from sixty-six authors, mainly of English, Irish or American backgrounds, are brought together in this collection of "stories of the marvelous, mysterious and strange." Some are translations from Greek or Roman sources. The selection has been well made, and the book will prove of interest to many a reader on a lonely evening.—P.G.W.



PHILIP S. FONER, Editor, *Basic Writings of Thomas Jefferson*. Willey Book Co., 816 pages, price not given.

Thomas Jefferson, for two terms President of the United States, lived a long life (83 years) and a very useful one. His theme-song was democracy, for which he constantly worked, and about which he constantly wrote. "The will of the people is the only legitimate foundation of any government." Dr. Foner, who has written about several Presidents, has here brought together all the principal writings of Jefferson, including addresses, papers, and correspondence. Half the volume of closely printed pages is devoted to the first, and the other half to selections from correspondence.—A.H.



ERICH FRANK, *Philosophical Understanding and Religious Truth*. Oxford, 209 pages, \$2.50.

The relation between philosophy and religion has been dichotomous: they have been allies in the seeking for ultimate truth; and there has always been a quarrel between them, as each has sought for truth in its separate manner. Dr. Frank, German refugee now at Harvard, examines in this profound book how far the concepts of religion can still have value for modern man, subjected as he has been for centuries to philosophical ideas. He shows that the answer lies partly in the fact that philosophy conceives man as searching for God, while religion has thought more of God searching for man.—G.R.T.B.



STEPHEN GARGILIS, *The Path of the Great*. Athens Publishers, 480 pages, \$2.75.

The Cretan poem of which this is an adaptation-translation was written about the sixteenth century, and has become, with Homer's great *Iliad* and *Odyssey*, the spiritual meat on which Greek youth has fed. Gargilis has done so, with reverence and appreciation. He writes in beautiful English.

Erotokritos, love-tried, is an Initiate of the sacred mysteries of the ancient Masters. The poem sings of his great deeds, the perfection

of his life, as he traveled the Path of the Great toward greater perfection. Powers of evil are present, which assail him and the people. There is constant conflict, but finally right prevails. Parallels with the present, and particularly the conflict of the good with Hitler's legions of evil, are pointed by the author.—R.P.T.



ARNOLD GESELL, *The Embryology of Behavior*. Harper, 289 pages, \$5.00.

Dr. Gesell, M.D., in collaboration with Dr. Catherine S. Amatruda, examines with all the aid science can muster the prenatal and very early postnatal history of the behavior of the human organism. Behavior, as contrasted with development, begins with the seventh or eighth week, perhaps even earlier, becoming ever more complex, until two months or even three before normal birth the infant has the functioning apparatus that would make possible his survival if prematurely born. A scientific study, written in scientific terms which, nevertheless, a layman with a dictionary can read intelligently.—T.D.E.



HENRY V. GILL, S.J., *Fact and Fiction in Modern Science*. Fordham U. Press, 136 pages, \$2.50.

After having passed through three editions in *Eire*, this philosophical interpretation of physics has been reset and published here. The author is one trained thoroughly in physics, in theology and in religion. He recognizes the limits within which science must work, and points to the reality with which it ultimately deals. The most wonderful fact is, of course, God. *Imprimatur*.—T.D.E.



CARL GLICK, *Double Ten*. McGraw Hill, 281 pages, \$2.50.

Double Ten is the tenth day of the tenth month, as the Chinese call it. Double Ten 1911 was the opening of the Chinese Revolution against the Manchus. That movement was carefully planned and troops to lead it were trained carefully but unostentatiously in the United States. The story of this background and this training of Chinese leaders is the theme of a very interesting book.—W.H.G.



RICHARD GREGG, *The Power of Non-Violence*. Fellowship Publications, 253 pages, \$1.50.

This splendid book is an excellent analysis of the psychology of violence and of non-violence, as these two polar forces operate in the interrelations of mankind. "Peace imposed by violence," says the author, "is not psychological peace but a suppressed conflict. . . But in peace secured by true non-violent resistance there is no longer any inner conflict, but a new channel is found in which both of the formerly conflicting energies are at work in the same direction and in harmony." Mr. Gregg spent a considerable period of time with Gandhi,

absorbed and adopted his philosophy, and in this well-reasoned book gives the implications of that philosophy in psychological terms.—*R.C.M.*



LOUISE B. GRIFFITHS, *Missionary Education for the Junior High School Age*. Friendship Press, 63 pages, 35c (paper).

Children living in this time of war have special needs that afford good opportunities for missionary education. Current events make them aware of world-wide happenings, and the vast amount of suffering in today's world provides opportunities for important things to do. The intermediate's desire to travel can be directed toward exploring the customs and problems of other lands. The fact that many children of this age are earning money opens the door to a wider conception of stewardship which includes helping people in distant places.

This little book is full of suggestions for those who are eager to prepare Christian youth for the task of living in "one world."—*R.W.S.*



CHARLES W. GRIMES, *A Story Outline of Evolution*. Bruce Humphries, 244 pages, \$2.00.

The author has taken the commonly known facts and concepts of evolution, and woven them into a simple pattern for laymen. No technical words or even complicated ideas appear. His purpose is to present the subject reverently, and yet truly, so that a reader may feel that evolution is the way God has worked and is working, and that he may feel a greater product is in the making as man faces the future. The author first treats of the evolution of culture and civilization, then turns to evolution of living forms.—*R.P.T.*



ROYAL A. GUNNISON, *So Sorry, No Peace*. Viking, 272 pages, \$3.00.

A Far Eastern correspondent, who has known and studied and worked with the Chinese, Japanese and other folk for long years, here interprets what the Japanese want and why they are willing to fight so desperately to attain it. He shows why they should not have what they want, and what the United States and China must do to prevent it. He makes a convincing plea.—*P.G.W.*



DORSHA HAYES, *Who Walk with the Earth*. Harper, 322 pages, \$2.50.

A strong novelist writes powerfully about the strong leaders within a labor union and the vacillating, weak people who are browbeaten into doing what the dominating leader says. Social strife is the theme. In the end, of course, the tyrant is defeated, but democracy is not so certain of its victory because people are so weak.—*T.D.E.*



THOMAS E. HEALY, *Tourist Under Fire*. Holt, 301 pages, \$3.00.

Healy is a British war correspondent, in-

jured seriously in London when his home was bombed. He started to travel everywhere, and to write. This is his story of what he saw and felt in Africa, India, Burma and elsewhere. He writes well, and the story is full of human incidents.—*P.G.W.*



GUY F. HERSHBERGER, *War, Peace and Non-resistance*. Herald Press, 415 pages, \$2.50.

The Mennonites are a historical pacifist church. Their position has in part been explained on many occasions. Here Professor Hershberger takes up the whole problem in its many-sided aspects, and writes what may well be the definitive book on their attitudes and behavior, and the reasons underlying them.

The Mennonite position is historical. It is based on the Old and the New Testament, and these two primary roots are carefully examined. War is traced in history and the causes underlying it opened up. Attitudes of church bodies from earliest times toward war are examined, and then the history of the Mennonites is extensively explored, as a basis for their present position.—*C.T.*



HENRIK F. INFELD, *Cooperative Communities at Work*. Dryden, 201 pages, \$3.00.

At various times and in different countries, agricultural cooperative communities have been formed. Russia, Mexico, Palestine . . . besides numerous groups in the United States and Canada are studied and explained in this survey book. The author points out that many millions of uprooted and impoverished people will need resettlement at the close of the war, and believes that agricultural cooperatives, with government guidance and aid, may take care of very considerable numbers of them.—*P.R.C.*



RUSSELL H. KURTZ, Editor, *Social Work Year Book 1945*. Russell Sage Foundation, 620 pages, \$3.25.

Through accumulated experience, each issue of the Year Book becomes a little more significant than the preceding one. Like preceding volumes, this contains two parts, the first being an authoritative record of organized activities in many areas of social work, and the second a directory of 472 national agencies of many different sorts. A very elaborate index makes it possible for anyone to find material on any subject treated. Each of the seventy-five topical articles is a brief but thorough survey of its field, is accompanied by a bibliography, and is signed. Numerous cross-references within articles open wider fields to the reader.—*G.M.C.*



ELISSA LANDI, *The Pear Tree*. Ziff-Davis, 221 pages, \$2.50.

An interesting and attractive novel of an American poetess who dies suddenly of apparent heart failure. Her close friend, in clearing her affairs, discovers that she had

planned her own death, and inquires Why? The story moves on through a beautiful affection which must not be permitted to ripen, and to self-removal as the most appropriate way out.—R.C.M.



KENNETH S. LATOURETTE, *Advance Through Storm*. Harper, 542 pages, \$4.00.

This is the seventh and final volume of Professor Latourette's monumental history of the expansion of the Christian movement. It covers the period from 1914 to the present, over all the earth, and contains several concluding chapters summarizing the whole expansion of Christianity from the beginning.—C.J.W.



HENRY SMITH LEIPER, *Blind Spots*. Friendship Press, 146 pages, \$1.00.

In this new and revised edition of a book written in 1929, Dr. Leiper discusses race prejudices with a view to helping people discover their own prejudices and with the aim of suggesting ways of rooting them out. From his wide experience over the world he presents many illustrations of typical prejudices, indicating that this phenomenon is present everywhere. A time of tension accentuates racial and religious antagonisms, and therefore this book with its forthright treatment of the subject and its valuable suggestions has new timeliness.—R.W.S.



FLORENCE B. LENNON, *The Life of Lewis Carroll*. Simon & Schuster, 387 pages, \$3.50.

How did it happen that an Oxford professor of Geometry created, as it seemed spontaneously and entirely de novo, the character of Alice, and the numerous adventures in Wonderland that have been the delight of children and adults alike for the past eighty years?

Mrs. Lennon has searched diligently into all the backgrounds of Professor Dodgson (Lewis Carroll), and has come up with a host of details which she puts together in this book. A thoughtful reader with a psychological bias will discover through this concrete illustration a principle of character and personality formation which underlies much modern psychological theory, for in the learned professor's background, from childhood on, are found the hundreds of clues which, under the inspiration of a little girl's request for "a story," were drawn together into the wonder tale. A very complete bibliography and a full index supply the critical student with means for further study.—L.T.H.



AMY MORRIS LILLIE, *Nathan, Boy of Capernaum*. Dutton, 192 pages, \$2.50.

As Jesus went about, performing the good deeds and teaching the good news that constituted his ministry, he often came to Capernaum. Miss Lillie had created the character of a small boy who came to know Jesus, became his friend, and watched the events that

rolled about him. It all makes an interesting story, one that any child will enjoy reading.—P.G.W.



RALPH LINTON, *The Cultural Background of Personality*. Appleton-Century, 157 pages, \$1.50.

That the personality pattern of any individual results from the impacts of the cultural milieu upon him and his reaction to it is the position of most functional psychologists. How this takes place is the subject matter of this closely integrated series of five lecture-essays by the professor of anthropology at Columbia University.—A.R.B.



SIGMUND LIVINGSTON, *Must Men Hate?* Harper, 344 pages, \$2.50.

Anti-Semitism is the theme of this book. A rational approach to the significance of the Jews would lead to appreciation of them and of their contributions to culture, abroad and here. Superstition, ignorance, and frustration, and the desire to find a scapegoat, Livingston maintains, are the roots of hate against the Jews. The cure will come only from mutual understanding and development of appreciations. Livingston explores the whole question historically and psychologically, and points clearly to the only remedy.—C.J.



P. HENRY LOTZ and GRACE CHAPIN AUTEN, *Worship Services for the Church Year*. Bethany, 256 pages, \$2.00.

Leaders of youth who own this book will find themselves often turning to its pages for resources in preparing services of worship for their groups. Services for fifty-three Sundays are given, with no two of them built around the same topic. The Christian Year is therefore interpreted in a liberal sense, including many topics that have more recently been introduced into the church calendar of events. The services are organized under six major themes, each of them occupying two months in the church year.

Dr. Lotz has chosen the hymns and readings for the services, some of which will be well known to people who have worked in this field and some of which will come as a fresh resource to youth leaders. Mrs. Auten has supplied a devotional message for each Sunday—a message that is an integral part of the experience of worship for the day.—R.W.S.



ARCHIBALD MACLEISH, *The American Story*. Duell, Sloan & Pearce, 231 pages, \$2.00.

In February, March, and April 1944 "The American Story" was broadcast over NBC. Mr. MacLeish, the author, wrote the story of early America in ten radio plays. They are reproduced in this book. Knowing the literary and dramatic ability of the author, one might expect good reading, but this collection of early Americana is beautiful.—T.B.A.

TOM MALONEY, *Isabelle Elizabeth*. U. S. Camera, n.p., \$2.00.

This is the story of the duck that lived alone, how she high-hatted everyone, how life was not really as pleasant for her or others as it might have been, but how in the end Oscar the Owl finally won her friendship and sweetened life a little for both of them. For children in their preadolescent days. Cutely illustrated.—R.P.T.

ALBERT MANSBRIDGE, *The Kingdom of the Mind*. William Salloch, for J. C. Dent, 200 pages, \$3.50.

Dr. Mansbridge is the father of adult education in England, Australia and Canada. Through with formal education at fourteen, he worked as a boy clerk for a number of years, then entered the cooperative movement, which led in turn to his seeing the need of humane (not technical) education for working men. Now, at seventy, he holds honorary degrees from several universities, and is still eagerly at work extending the advantages of education among workers.

This book is a collection of his principal papers and addresses, and they well reflect the clear thinking and the high ideals of the man.—T.B.A.

JACQUES MARITAIN, *The Dream of Descartes*. Philosophical Library, 220 pages, \$3.00.

Descartes reigned in philosophy just three hundred years ago, and has been tremendously influential ever since. As a scientist he was superb, and draws his science into his philosophical interpretations, seeking to attribute to ideas the mathematically clear logic he applied to science. Maritain analyzes the principal points in Descartes' philosophical positions, challenges a number of them, and points to what he considers a more reasonable interpretation of life.—G.R.T.B.

SAMUEL S. MAYERBERG, *Chronicle of an American Crusader*. Bloch. 148 pages, \$1.50.

In these Alumni Lectures of 1942 before the Hebrew Union College, Rabbi Samuel S. Mayerberg shares with his listeners some experiences and insights after a quarter century in the rabbinical office.

Sound counsel may be found here for all ministers: the indispensability of a God-faith, the value of storing the mind with classical literary treasures, the treatment of the sermon as an integral part of worship. He also makes the practical suggestions that a sermon can best be limited to a length of twenty or twenty-five minutes, that the art of remembering names is worth cultivating, and that the temptation to overload one's program must be constantly resisted.

The final chapter recounts some of his experiences in fighting the pernicious Pendergast political machine in Kansas City. It was Rabbi Mayerberg's tireless resistance against this

vicious phenomenon in American politics that caused his teacher, Dr. Julian Morgenstern, to suggest the title of this book.—R.W.S.

FLORENCE C. MEANS, *The Moved-Outers*. Houghton, Mifflin, 154 pages, \$2.00.

By means of a rapidly moving story the experiences of a Japanese-American family in the hectic months following Pearl Harbor are traced. From home in California, through the selling-out (sacrificing) process, to the relocation camp, then to another — what happened within them and their loyal American Japanese neighbors — are the theme. Written with teen-age readers in mind.—G.R.T.B.

ABRAHAM E. MILLGRAM, *Sabbath, the Day of Delight*. Jewish Pub. Soc., 495 pages, \$3.00.

Though written primarily for Jews, with the thought of both informing and inspiring them concerning the Sabbath, this book is also written with the Christian reader in mind, both to inform him about the inter-relation between the Sabbath and the Christian Sunday, and to help him see the Jewish position. In addition to the history and theological considerations, the author writes of culture: the Sabbath in literature, art, and music; and includes numerous suggestions on how to enrich its observance in practice. A significant book.—L.T.H.

BELLE S. MOONEY, *How Shall I Tell My Child?* Cadillac Pub. Co., New York, 192 pages, price not shown.

Dr. Mooney, M.D., in the simplest and most natural way possible answers the question the title implies. Her book is divided into three parts, the first answering the question of why and how sex education should be imparted to growing children, the second asking the questions that children normally ask and giving sensible answers to the questions, and the third raising questions that parents ask about the process and answering them. A simple arrangement, but excellent — and an excellent book.—P.N.

DOM THOMAS V. MOORE, *Personal Mental Hygiene*. Grune & Stratton, 331 pages, \$4.00.

The professor of psychology and psychiatry at the Catholic University of America has written an excellent account of individual strains and stresses and mental and emotional abnormalities which assail many people. In their extreme forms they cause disintegration, though present in milder form as part of the native equipment of all normal folk. Dr. Moore's effort is to make plain the mechanisms involved, and to point the way to self control as a method of maintaining personal equilibrium. An excellent presentation. *Imprimatur*. —P.N.

National Conference of Social Work. Columbia U. Press, 492 pages, \$5.00.

The papers and proceedings of the 1944 annual meeting of the Conference are brought together in this book. The program covered a full week in May, including seven general sessions and numerous sectional groups, as on social case work, social group work, community organization, social action, welfare administration. Numerous special committees held separate meetings at which papers were presented. The editorial committee has arranged the papers selected in a pattern to fit reader interest. Divergences of opinion were welcomed, of course. A reader will gain an excellent overall view of many forms of social work by reading thoughtfully through this excellent volume.—P.N.



LOUIS I. NEWMAN, *The Hasidic Anthology.* Bloch, 720 pages, \$3.50.

On this tremendous collection of the tales and teachings of the Hasidim, John Haynes Holmes remarks, "It is like the discovery of new Biblical texts." The sayings and tales are brief, pithy, and well translated (from Hebrew, Yiddish and German) and are classified in alphabetical arrangement under a variety of topics — After-Life, Aged, Anger, Animals, Aphorisms, Apostates, Asceticism . . . on to Youth and the Zaddik. An introduction of 89 pages places the Hasidim in history and culture, and an index of twice that length makes possible scholarly use of the book.

Its significance for members of the R.E.A. is that which Dr. Holmes mentions: a rich resource for devotional reading and sheer pleasure.—L.T.H.



RAYMOND G. NOBLE, *The A B C of Your Religion and Mine.* Dorrance, 121 pages, \$1.75.

The author was for most of his life a world traveler East and West. He observed religious behavior, and studied religious beliefs. He read widely. Now, retired, he has brought into a single picture the basic points of view of all religion, and shows how this and that religion developed and spread, pointing up a number of the turning points in history. Mr. Noble is a layman.—T.B.A.



GEORGE R. NOYES, Editor, *Poems by Adam Mickiewicz.* Herald Square Press, for the Polish Institute of Arts and Sciences in America, 486 pages, \$4.00.

Adam Mickiewicz is the national poet of Poland. He has written voluminously. Professor Noyes and his students have translated all his major works, and here offer them in English for American appreciation. The poetry is great poetry, the translation makes excellent reading, all in metric form. Considerably more than a hundred pages of introduction and notes pave the way for a scholarly understanding of Mickiewicz and his work.—R.C.M.

W. H. OLDAKER, *The Background of the Life of Jesus.* Macmillan, 88 pages, \$1.00.

The Headmaster of Christ Church Cathedral School at Oxford writes this book as a short study course to prepare students to appreciate the story of Jesus as given in the gospels. The history and geography of Palestine, the homeland of Jesus, as well as Jewish customs of the time are compactly given.—R.W.S.



FRANK OWEN, Editor, *The Bedside Bonanza.* Frederick Fell, 561 pages, \$2.49.

Although the collator of these forty-one interesting stories does not indicate the plan which determined his selection, he has done remarkably well. They are universally good; they fit into almost any mood from the gay to the solemn, from the quiet of bedside to the thrilling of wakeful murder. Altogether they make a selection that will fill many a pleasant hour. Most of them were published in popular magazines.—C.J.W.



ANNE PARRISH, *Poor Child.* Harper, 273 pages, \$2.50.

A novel, but a true story about countless children who are seldom really understood and treated in the way they need. Martin was a poor boy who, after tragedy made him a charity ward, was taken into a fine home of people who were selfishly nice. How he struggled to be loved, the responses he received, and how the problem was finally solved, make the theme of a well-written book.—P.G.W.



MARY GRAY PECK, *Carrie Chapman Catt.* H. W. Wilson, 495 pages.

This is another great biography of one of America's greatest women. Carrie Chapman Catt, at eighty-five in 1944, had lived a full and rewarding life. Her biographer begins with her ancestry and childhood, and carries the story up to the present. It was Mrs. Catt who organized and carried through the movement which finally enfranchised women, both in the United States and abroad. It was she who organized and developed the congress On the Cause and Cure of War, and led the movement among women for international cooperation. The book is very well written, and carries a twenty-five page index.—P.R.C.



L. GORDON PLUMMER and CHARLES J. RYAN, *Star Habits and Orbits.* Theosophical Univ. Press, 162 pages, \$2.00.

Theosophists believe in a personal universe, that the stars are the resplendent embodiments of great Masters or Spirits, which have real influence on earthly events and persons. This book, subtitled "Astronomy for Theosophical Students" presents the whole pattern of modern

scientific astronomy in popular form, and interwoven in it the basic theosophical beliefs.—*P.R.C.*



HENRY B. RICHARDSON, *Patients Have Families*. Commonwealth Fund, 408 pages, \$3.00.

Physicians have been discovering that their task is not to cure a disease, but to cure a patient as a whole. They are beginning to discover that patients have families, and that the interrelationship between members of the family are very intimately related to the disorders of any member, particularly disorders of psychological nature. The Josiah Macy Foundation financed this thoroughgoing study into the whole question, and Dr. Richardson has written the results of the survey in a book which is distinctively scientific and scholarly, and at the same time clear and readable.—*E.L.D.*



WERNER RICHTER, *Re-educating Germany*. U. of Chicago Press, 227 pages, \$3.50.

"How we can prepare Hitler's children for citizenship in a democratic world community" is the question underlying this thought provoking book. An international supervisory committee on cultural education in Germany is the first requisite, a committee which would see to it that Hitler and Hitlerism would be ruthlessly and constantly exposed to the gaze of German youth, his mistakes in philosophy and in purpose, and his vileness in method. A complete revision of the higher education program in German colleges is called for, with the American ideal of an all-round campus life fitted to each school, thereby making impossible the national youth movements on which Hitler built. An adult education movement is the only way to reach the young manhood of Germany which seems so thoroughly Nazified. These and scores of other suggestions are made by a former German educator, who is now an American college professor.—*C.J.W.*



JOHN B. ROBEY, *The Innovator*. Doran, 292 pages, \$2.75.

Jesus was, of course, the Innovator. At the time of his trial the whole question of his movement and his future came up for decision. He had to be gotten rid of, that was certain, otherwise political trouble might follow, as it had so many other Innovators before him. In this novel, we find the problem of those four days interwoven with the ambitions of four of his contemporaries, who tried to advance their own fortunes in the turmoil of the occasion. While a novel, it does not contradict any of the known facts of the event.—*C.T.*



PATRICK ROGERS, *Father Theobald Mathew*. Longmans, 166 pages, \$2.00.

Father Mathew was "the apostle of temperance," first to Ireland, his native land, then to the United States, where he lived for many

years. Born 1790, he lived to the age of sixty-seven. It is said that he administered the oath of total abstinence to seven million people. A powerful crusader, he used his abilities to the limit in the cause of temperance. Dr. Rogers, of the Royal Irish Academy, has written a stirring biography both of the man and of the movement. *Imprimatur*.—*G.R.T.B.*



DENIS DE ROUEMONT, *The Devil's Share*. Pantheon, 221 pages, \$2.50.

The Bible speaks of the Evil One scores and hundreds of times. Christians who say they "believe the Bible" have given less and less credence to the Evil One until he has become a simple fiction. "It is the Devil's cleverest wile to convince us that he does not exist," says Baudelaire.

A Swiss moral philosopher writes of the ways of Satan with mankind, making no effort to "prove" his existence or to describe him, but showing how, behind and through all the ways of people in every situation, there is the evil impulse, the evil act, often under the guise of good. He pleads that the only way to face the situation is to recognize both God and the Devil, to become aware of their nature, and to align oneself definitely with God.—*R.C.M.*



MAX SEYDEWITZ, *Civil Life in Wartime Germany*. Viking, 448 pages, \$3.50.

A powerful book of facts and points of view, by a former member of the Reichstag who had to flee to Sweden from the terror, and who has kept constantly in touch with and informed by members of the underground. He describes how the Germans have lived and labored under Nazi rule, how they grumbled and fought back, and how public opinion met Nazi propaganda and, he believes, has successfully countered it. Seydewitz believes that the great mass of Germans are either non-Nazi or anti-Nazi, and that, if at the close of the war they are given opportunity to reconstruct their country, it will be on a democratic basis, under the guiding strength of a coalition of the Communists and Social Democrats.—*G.M.C.*



Westminster Historical Atlas to the Bible. Westminster Press, 114 pages, \$3.50.

11 x 15 inch pages, 33 maps in color and 2 in black and white, and enough comment to make a couple of good sized books. This is the physical Atlas. Beautifully printed and made-up. Scholarship and archaeology during the past twenty years has almost completely revised many of our ideas on Palestine, and the two authors, G. E. Wright and F. V. Filson of McCormick Theological Seminary, both competent scholars, have taken full advantage of it all. Every map is new, nothing is "revised" from former works. The literary work is of high excellence, and the maps are works of art. There is nothing in print to equal this work.—*L.T.H.*

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